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Lindbergh

S we write New York is giving its welcome to Charles A. Lindbergh. His name is written on the sky in letters of blue smoke, the is filled with shining flakes and streams of er dropped from lofty offices All the buildings a-flutter with flags, every window along the way packed with people, and dense, pushing masses humanity crowd every foot of standing space. hen he passes by, a fair-haired youth, riding in ilian garb among the officers, leaning forward a le and peering this way and that as though ndering what it is all about, there rises from crowd a shout of joy, every face is glowing d there are tears. Was ever another hero greeted th an enthusiasm so universal, so genuine, so pro- und?

It is not so much what he has done as what he is, at delights us. We rejoice in his superb courage d matchless skill, his modesty, his tact, his ise, his simplicity and naturalness and his good dgment. We are proud of him that he stoutly fuses to be commercialized. We are delighted to how unspoiled he remains under the test of azing publicity and boundless praise.

If the old rule holds, and it is a good one, that e's admirations are the best test of his qualities, speaks well for the common people of Europe d America that they take a man of this type r their hero. And we had sore need of just such a tional representative that France and Europe ght know what we Americans are really like. For ny tourists from the United States have mis- presented us in recent years. God be praised that r hero Lindbergh is a true sportsman and a gen- eman.

Officers Elected

THE officers elected by all the Church Extension Boards, the A. M. A., the Education Society, the Publishing Society, and the Board of Ministerial Relief were as follows: President, Dr. William Horace Day; Vice-presidents, Frank J. Harwood, of Wisconsin, and Mrs. B. J. Newman of Pennsylvania.

Board of Directors: For two years—Frank E. Bogart of Michigan, Dr. F. Q. Blanchard of Ohio, Rev. H. E. Brown of Illinois, Rev. L. L. Barbour of New Hampshire, Mrs. H. S. Gilbert of Oregon, Rev. Joel Harper of Washington, Dr. George E. Haynes of New York, Mrs. L. R. Howard of Massachusetts, Rev. Erwin Inglis of Nebraska, J. R. Montgomery of Illinois, Dr. Oscar E. Maurer of Connecticut, Mrs. Leslie R. Rounds of New York, Rev. C. N. St. John of Vermont, Dr. J. T. Stocking of New Jersey, A. V. Stacy of Minnesota, Mrs. Lucius H. Thayer of New Hampshire, Percy R. Ziegler of Massachusetts, George N. Whittlesey of New York. For four years—M. H. Alling of Rhode Island, Mrs. Edward Buckland of Connecticut, Rev. M. R. Boynton of Illinois, Mrs. F. F. Clark of New York, Mrs. J. C. Dexter of Massachusetts, Miss Marion Gary of Vermont, Harley H. Gill of California, Henry K. Hyde of Massachusetts, Mrs. Lansing Lewis of Connecticut, Mrs. Robert E. Lewis of Ohio, Miss Sylvina Norton of Connecticut, Dr. Lewis T. Reed of New York, Dr. Luther A. Weigle of Connecticut, Thomas Weston of Massachusetts, Dr. C. H. Wilson of New Jersey, Mrs. H. P. Wilcox of New York, L. N. Wood of New Jersey, and C. C. West of New Jersey.

The present secretaries and treasurers were re-elected.

The New Order

THE National Council of 1927 marks the final completion of the changes in organization which have been under way since the memorable Council of 1913 made a beginning and indicated the path along which such changes were to be directed. It is a date to be recorded in our society histories as the end of one era and the opening of another.

While the new administrative bodies are organizing and defining their work for themselves, there will of necessity be a period of question and hesitation, but the executive officers remain the same in all cases, and there will be no slackening or weakening of the work either in the central offices or on the field. It is a time for renewed effort, in view of things accomplished and of hopes aroused for larger accomplishment under new auspices and wise leadership.

The Treasurer of the Extension Boards has his individual angle of vision and this has brought particularly to view the downward trend of the financial statements of those three societies. It is not surprising that churches have waited to take up the increased apportionment until they were assured of the effectiveness of the new agencies planned, and their relation to those through which they have been accustomed to work. Let us hope that they will now apply themselves in a spirit of renewed consecration and devotion to the task set before them by our Master to proclaim the gospel to the whole creation, at home and abroad, to young and old, the aged and those on the field of action; providing ministry and inspiration, healing and comfort, education and equipment; in every field of Christian activity showing that the Great Command is still a compelli motive, and that our full force in our part of t King's service, is ready to respond.

It is always true that "where your treasure there will your heart be also"; and the converse also true. We shall watch the figures of the a portionment receipts with anxiety and with ho for these coming months. The lifting of the burd of the old debt from the foreign Board rejoices May we hope now that the homeland work may its turn be relieved from the fear of recurring de icits as the full apportionment of each state and each church is steadily returned month by mon for distribution to the society treasuries.

It should be said in all good faith that the Hor Missionary Society is facing the absolute necessi of a retrenchment of its field work if the curre year shows a deficit comparable with that disclos at the end of the fiscal year on March 31, 192 The reserve funds provided against such conti gencies were drawn upon for over sixty thousa dollars ($60,000) and the books were balance But such a draft should be the rare exception a not regarded as a possibility for repetition. Und the new plan of cooperation with the state co ferences the responsibility for the larger part the withdrawals from the fields, should they b come necessary, would fall upon the state missio ary committees, and would demand most skillf handling to minimize the difficulties which would inevitable. We regard the possibility with dism and are still loth to consider it inevitable. Let face the situation with courage and determinatio and make the possibility impossible.—C. H. B.

Whither Bound?

HOW do we stand now that the Omaha National Council is over, and the recommended changes have been made in our missionary organization? The answer can not be too full, as much depends on the judgment of the groups to whom are committed the manifold missionary tasks of our fellowship.

But certain things stand out clear enough and ought to be present in the minds of those responsible for local missionary activity, though average church members need little knowledge of machinery. In the first place it ought to be remembered that what has been done does not affect the corporate identity of the historic Boards. They remain intact. The significant thing accomplished, however, is an administrative unity achieved mainly through th rearrangement of personnel. From now on th members of the Boards of directors of the hom land societies will be the same for each of th societies and similarly the same for the America Board with the Women's Boards. These two maj groups, thirty-six in each plus nine representativ chosen at large, constitute the Commission on Mi sions.

Thus, the *fifth-wheel* type of Commission whi we have had for some years passes into innocuo desuetude—which is a good place for it. The ne type of Commission is a *responsible* Commissio One constituted in such a way that it can not tak any action which will be later regarded as impo

e of fulfillment by those directly in charge of missionary enterprise. When the Commission ets it will have in its composite mind all of those ctical considerations which weigh heavily in the duct of the work of the Boards.

ust how will this new arrangement work? That how will it affect administration? In the case the American Board with its enlarged Prudential mmittee forming half of the Commission on Mis-ns, there will be only such change as is brought ut by the unification of the Board's work with t of the three hitherto separate Women's ards. A smaller group of Prudential Committee mbers within the total thirty-six is expected to end every meeting and assume the details of ad-nistration, while the larger group meets less fre-ntly and determines broader questions of policy. e idea of this is nothing new.

The same idea is applied in a somewhat different m to the homeland group. The thirty-six indi-uals are at one and the same time the execu-committee of the A. M. A., the directors of Extension Boards, the Education Society, and forth. The plan is to do for each of the four jor types of work what the Extension Boards e been doing for twenty years, namely, to elect administrative committee of fifteen of whom e must be members of the full Board of thirty-. Each of these administrative committees cor-ponds directly to the old Boards. They were related; these are divisions within a larger group. Each administrative committee will meet by itself m month to month, as the Boards have hereto-e; and the votes of a majority of each ad-nistrative committee will be legal: that is, busi-s of the type committed to them by the full ard can be transacted by each administrative mmittee.

This means that substantially the present practice l prevail in the case of each of the major units the homeland group; and yet there can be no ling of "they" and "we"—no sense of rivalry, no kwardness of knowing that a Commission on Missions composed of other individuals may act along divergent lines. For, as has already been explained, the total group of homeland directors *is* the Commission on Missions—or at least is half of it. It *is* the Board of the Education Society, of the A. M. A., and of Ministerial Relief.

There seems to be a wholesome unity of purpose now behind this new experiment. Those who frankly doubt the expediency of the plan have, where possible, graciously yielded to the expressed will of the majority. Some who deem the plan unethical have been compelled by their convictions to withhold their approval. Some confidently predict that the plan will not work; most are disposed to give it a fair trial.

When the question arises: how far will this new order of things depart from that with which we have been familiar? no complete or final answer can be given. Again the answer lies with the men and women composing the first Commission on Missions of this new and "responsible" type.

Now, as a matter of fact, a great many of those on the "new" Prudential Committee and the "new" homeland Board group are experienced former Board members whose knowledge and judgment will undoubtedly have much to do with the direction taken in the immediate future. Nothing radical or revolutionary is planned. Such changes as will be made will undoubtedly represent a consensus carefully and openly arrived at. Friends of the new order have stressed its probable advantages. Opponents of the change have called attention to its possible dangers. Every aspect of the problem has been the subject of careful study. With each set of judgments in mind, and a universal desire that only good shall come out of the readjusted technique for the business of the Kingdom, there ought to be, under God, a substantial advance made. In spite of seeming complexity at certain points, the new scheme of things has a genuine fundamental simplicity which will grow clearer as we go on. The important thing, however, is not the new organization but the Kingdom task.—H. S. L.

An Episcopal Religious Education Magazine

The Department of Religious Education of the tional Council of the Protestant Episcopal urch, has started a new magazine, to be issued rterly, and entitled *Findings in Religious Edu-ion*. It is designed as a clearing house of infor-tion and ideas for the help of parents, pastors, l leaders in the church school and other branches religious education. This paragraph indicates spirit and purpose of the paper:

> "One of our great needs in religious education is the formulation of a purpose broad enough to include all that is essential to the religion of a Christian and definite enough to control actual educational practice. If as educational leaders we clearly knew what we were trying to do, there would be a great increase of spiritual power in the church. It is our hope that *Findings* may help us to discover and clarify our educational purpose as members of the church of Christ."

The subscription price of this magazine is fifty cents a year. It may be helpful to some of our Congregational leaders as well.

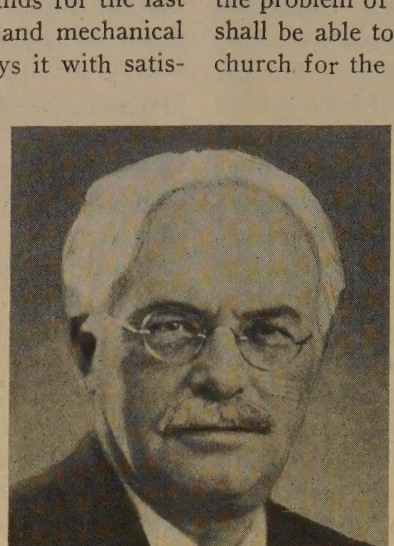
Christian Leadership

By PRESIDENT OZORA S. DAVIS

An address delivered by the Moderator of the National Council at Omaha Sunday evening, May 29, 1927

A GREAT automobile, the latest model and product of the finest American factory, stands chugging at the curb. It stands for the last word in achievement, in invention and mechanical perfection. Every American surveys it with satisfaction. It represents our civilization, shining, efficient, powerful.

But what is to be done with the car? Is it to carry a surgeon quickly on an errand which will save a life, or is it to carry a thug swiftly to stage a holdup and a successful getaway? This calls for something more than the consideration of the automobile. The man at the wheel appears to be the important man. The person in control of this superb mechanical device is the most important consideration.



OZORA S. DAVIS, D.D.

Here, in a concrete example, we have the problem of our civilization. Within the last six to eight years we have made more rapid strides than during any other period in human history in the realms of discovery, invention, and the creation of the engines for human welfare and happiness. Our civilization is chugging to go.

But what about the moral and spiritual control of these mighty engines? This is the most urgent problem facing the civilized world today. I venture to affirm that the point at which all our past achievements tremble in the balance is simply here: the use to which they are to be put for the common good as they are controlled by masters whose motives are high and fine and clean. This is the common problem of business, politics, social development, education and religion.

It is peculiarly, however, the problem of the Congregational churches of the United States at this very moment. This great Council has been concerned supremely with the perfection of the organizations which will carry into effect the plans on which we have been working for many months. It looks as if now we were equipped for large future enterprise. Our splendid car is chugging at the curb. What about the man at the wheel? What about the leaders who are to utilize these new devices for the highest good of the Kingdom of Go

So this Council comes tonight to face squar the problem of finding and training the leaders w shall be able to use the engines and energies of t church for the work that we must do in the wor I venture to define this as t most urgent single probl which we are facing today.

There are three partners the solution of this proble They are the home, the chur and the school. Unless they c work together to direct ir Christian life vocations our f est young people we shall r be able to solve our problem

A word, however, concerni what we mean by a Christi life vocation. The daily livi of every follower of Jesus is Christian vocation. That whi makes any life Christian is t spirit that controls it. Eve person who is living under t control of the spirit of Chr is carrying out a Christian life vocation. The are, however, and always must be, certain activit which are so distinctly devoted to religious en that they may fairly be called Christian vocatio The ministry, ministry service, moral and religio activity of every kind, all call for trained a specialized leaders and it is concerning these th we wish to talk.

Including all these now under the single ter "Christian leadership," let us note how these thr agencies must cooperate to furnish the leadersh which will guarantee the effective use of the age cies which we have created here at this Council.

We start with the home. In the colonial days was considered to be an honor to the family to ha a boy enter the ministry. There were the thr "learned professions" and the ministry was equ to law and medicine in its claim upon the strong young men. However much conditions may ha changed today, it still remains true that the prima incentive is given in the home. It is difficult to d fine these influences accurately. It is rather atmo pheric—the way in which the church is regard and the minister esteemed—and the home circle the strongest single primary influence which w

nd the finest boys and girls into Christian life rvice or keep them from it. Where the minister criticized and the church disparaged, it is impos-ble to expect that young people will turn to Chris-an life work as a result of home influence.

The second factor in the solution of the problem the church. It is still true that the largest num-r of Christian workers come from the small urches. There are congregations of one thousand embers from which not a single boy or girl has me into a distinct Christian vocation in the last n years. The time has come for the church it-lf to awaken to its responsibility and to make a finite part of its program the selection and the ducation of one or more of its finest young people r Christian life vocations. One of the noblest rvices ever rendered by a minister may be at this ry point. He may be able to secure for the urch someone who will lead it to conspicuous suc-ss. The Roman Catholic priests recruit from eir altar boys the most promising lads they can nd. These boys are sent on with the full coopera-on of the family, to prepare by the most thorough urses for the priesthood.

The third factor is the school. Naturally the blic school has to be excluded from this consider-ion. I am thinking now, however, of the colleges nd the universities. It used to be true that from ch a college as Amherst came a constant tide of ely educated and devoted young men into the ministry. This has dwindled until now it has al-most died out. We must have a new program and new strategy especially in the state universities. At this point I want to appeal for the equipment with all necessary resources of a Congregational church at every state university center. It is utterly futile to expect that we shall train church leaders by means of the Christian Association and by student activities alone. It is futile to expect that a boy or girl who has gone to a state university and for four years has taken no part in church activities will go out prepared to undertake church leadership of any kind in the places where their lot will be cast. Our churches must furnish our young people adequate leadership for church life in these great institutions.

The crowning factor in the system of education for leadership is, of course, the technical graduate school of theology. It is significant and encourag ing that at this very time when the need of leaders is so urgent we should see a largely increased equip-ment in our theological institutions. Hartford, Pa-cific and Chicago are all in the process of enlarging faculty and buildings and it is probably safe to say that our resources never were at a higher level of efficiency than they are today.

What we need is co-ordination between the home, the church and the school to provide the leaders for the work which we seem now organized to carry on to success.

The Status of the Churches

By ROGER W. BABSON

An address before the National Council at Omaha

IT is difficult for me to know how to proceed this morning, because this audience is neither fish nor fowl. If all of you were ministers I ould readily know what to say; or I should feel t home with a group of business men. The com-ination, however, makes it difficult to present any irect appeal. Therefore, I will content myself ith opening the discussion.

Business Men Are Actively Backing the Churches

First, let me say to this entire audience, that the ymen of America are behind the churches and e backing them to the limit. Statistics on all nominations show that more money is being spent r preachers and church workers, gifts to mis-naries are larger, expenditures for new churches, rish houses, and so forth, are constantly increas-g, and that the church industry, so to speak, is tistically prosperous. Of course, there is only e source for these increased gifts to the churches and the missionaries, and that is from the laymen and the laywomen.

When we confine ourselves to statistics of the Congregational church, we find them fully as en-couraging as those of any denomination or of all denominations combined. New building of churches, parish houses, and so forth, has taken place during the past year to an amount of $12,000,000, bringing the total up to about $170,000,000. Invested funds have increased about $350,000, bringing the total up to over $18,000,000. Expenditures for home work show a gain for the past year of over $1,300,-000, bringing the total up to over $22,000,000. Even ministers' salaries have been brought up to an aver-age of over $2,000. Total benevolences show a slight decrease for the year, but very insignificant compared with the total of $4,618,660.

Laymen have not only backed the churches finan-cially but also with their good will. This has re-

sulted in a constant gain of members. The past year—even after careful weeding out of inactive members—shows a gain of over 13,000, bringing the total membership up to 914,698. Let me say here that we should make a drive very soon for the million mark. I would like to see a layman's recruiting committee formed which would procure new members as it does money, in order to show a membership of 1,000,000 at the next meeting of this Council two years hence. Statistically, the Sunday Schools and young people's societies are holding their own, which—considering the more perfect systems of accountancy—really means an increase. Therefore, there is nothing in current reports that the church as an industry is running behind. On the contrary, it is statistically prosperous.

Why More Men Don't Go to Church

In view of the above fact, you preachers here this morning will ask why it is then that laymen do not show an interest in the church by more regular attendance? I will answer this question by saying that the reason is because the layman is devoutly religious and does not get his religious emotions satisfied by attending church. The layman is supporting the church in his belief that it is fundamentally essential and in the hope that it will some day wake up and perform its real function. The layman is interested in supporting the churches today as he would be in planting a young oak tree—not to enjoy it himself, but in the interests of succeeding generations. More laymen would go to church if they were sure of getting real help and inspiration. Laymen will not go to church for dissertations on the League of Nations, prohibition or other subjects which they can get far better presented in one of several magazines on their library table. As this is a meeting for discussion, I will suggest five reasons why more Protestant laymen don't go to church:

1. The average layman is not interested in theology, does not believe in the Apostles' Creed, and questions whether most preachers themselves believe all that they preach.

2. The average layman wants a rest from business affairs on Sunday, and does not want to talk business. Yet if he goes to church he almost invariably meets people who try to talk business with him. One thing you preachers can do is to establish the same principle in the Protestant churches as in the Catholic churches, insisting on reverence and the elimination of all extraneous talk within the church or on the grounds.

3. The layman varies in his needs from week to week. One Sunday he needs good cheer, another he needs instruction, and another he nee inspiration. By remaining in his library he c turn to a book which will give him the spec thing he desires; but when going to church never knows what he is to hear from the pulpit, a often gets just the opposite from what he shou have.

4. Many men keep away from church for fe of being called hypocrites. Having opinions sex and other disputed subjects, of which th know church people do not approve, they simp remain away. Unfortunately, the church is knov as "a haven for saints" rather than as a hospit for sinners. A man is not ashamed to go to hospital because he is sick, but he is ashamed go to church because he is a sinner!

5. The hour of the church service is unsat factory in that it breaks up the entire day. Th hour may be best for women who are doing the own work and who are more or less free eve day of the week. For the men and worki women, however, some hour other than from elev to twelve would be much more convenient.

You preachers and laymen here this morni can discuss the reasonableness of these excus I am simply presenting them to you impartial without comments, after a careful diagnosis of t situation.

Preachers Missing Their Opportunities

Laymen are naturally religious, and natural hunger for spiritual food as for physical foo Laymen will not need to be coaxed to go to chur when there is something worth while for the there. Laymen know better than preachers th real riches consist of how one feels within his ov soul. Business men especially know that real rich do not consist in land, buildings or securities, b rather in a clear conscience. Preachers need r make excuses for Jesus' Sermon on the Mou because business men know that Jesus was ec nomically and practically sound. Business m are thirsty for religious inspiration, but you preac ers must give them pure water and not salty wat Thirsty souls cannot be quenched with salty wat Keep in mind that the function of the church is serve as a spiritual hospital. In short, take yo own advice and "Follow Jesus" in your chur program and your church will be full of men.

Business men know that their own happiness really determined by their religious emotions a that religious emotions are responsible for t world's happiness. Business men know that it the religious emotions of their ancestors to wh they owe their freedom. Business men know th to the unselfish devotion of consecrated men

ired by a love for Jesus, the world owes its eatest treasures in science, industry and art. I, erefore, appeal to the preachers this morning to ed these hungry souls and omit all extraneous atter. Laymen go to church to worship and to t wisdom, courage and inspiration. Confine yourlf to these things and your churches will be owded to the doors. Quit trying to compete ith experts in other lines. Quit trying to enterin or amuse. Quit trying to run an educational stitution when the majority of the men in your urch are better informed on general matters than u are yourself.

Ten Questions for Discussion

In connection with this discussion I would like ask these questions:

1. Should not we laymen again get behind the angelistic work, supporting it so that it can use oving pictures to arouse the emotions and recruit e church?

2. Should not we laymen insist that the courses study in divinity schools be revised so as to able graduates to cope better with present needs?

3. Should not many more churches consolidate? hould not both preachers and laymen give much ore support to the Federation of Churches in eir respective communities?

4. Should not we laymen support movements make our present Bible more useful? Should t we distribute more copies of such books as The Living Word," "The Soul of the Bible," The Shorter Bible," and similar publications?

5. Should not we laymen take a greater interst in religious education, instead of neglecting it cause it is inefficient?

6. Should not we laymen be willing to furnish nds to control the moving picture theatres and oadcasting stations in our communities, both of hich are becoming the principal factors in determining the character of our young people?

7. Should not we laymen get behind church pers and see that they are supported, subsidized, dowed, and be willing to spend on advertising e churches and their work?

8. Should not we laymen of every large city, rough its Federation of Churches, combine and aintain a spiritual laboratory in the theatre district of the city?

9. Should not we laymen see that ministers are id larger salaries and relieved from all financial duties? Frankly, I believe that a minister, in order to be of service, must be free from all begging of funds for the church or any of its work.

10. Should not we laymen take more interest in protecting Sunday observance, in supporting the midweek prayer meeting and in upholding the custom of family devotions, which three things have been the greatest factors in the spiritual growth of America?

Back Up the Preachers

I have frankly spoken this morning; first, for the purpose of starting a discussion, and, secondly, at the request of some of your laymen who wish to use me as the goat to say things which they themselves have not the courage to say. This I have done, but in closing I want to say one word to you laymen—namely: *that we must give our preachers something besides money and criticism.* We must give them our hearty support. A study of history shows that the three greatest institutions or the three greatest forces in the world's history, have been the church, Sabbath observance and family prayers. For these three things the churches have constantly stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe, not because of policemen or judges, but because of preachers and priests. Sweep away the churches and the preachers and America crumbles. Only so long as you back the churches and the preachers will America continue to progress along the pathway of her destiny.

Tell the preacher your difficulties, freely make suggestions and continually work for better methods, *but do it in a kindly and constructive manner.* Preachers and laymen are each rowing different oars, but they both are in the same boat. With only one oar being pulled, there is a lot of splash but no progress. Let us see that both oars are being pulled. The preacher is the hatchet and the layman the handle. The preacher is the lock and the layman is the key. We all are facing a great problem and we all must work it out together, each with confidence in the other, each with love for the other, and each unselfishly thinking of the generations to come with less thought for ourselves. A great problem is facing America, in the solution of which the church must be the greatest factor. Let us laymen give the church more time—as well as more money—and insist that the church shall efficiently function.

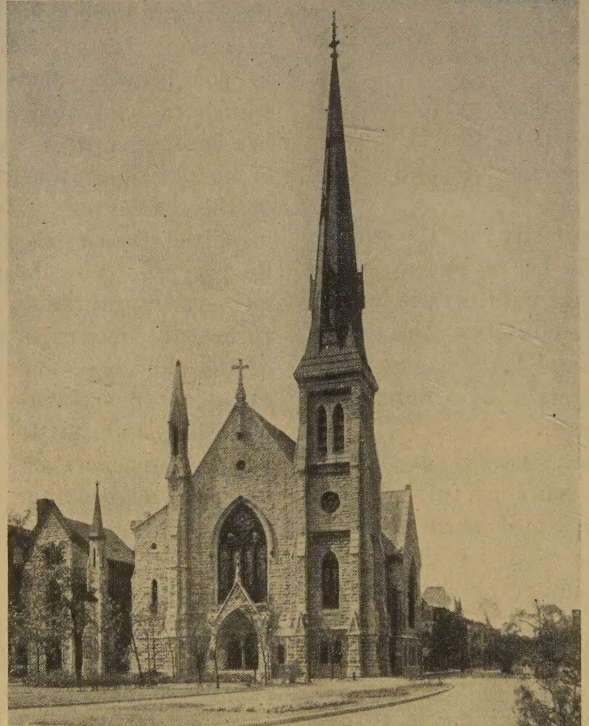
Make a rule—and pray God to help you to keep —never, if possible, to lie down at night without ing able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—*Charles Kingsley.*

A Church That Has Withstood the Tide

The New First Church of Chicago

By JOHN R. SCOTFORD

AT the intersection of two great boulevards, on what is practically the focal point of Chicago's west side, stands the New First Congregational Church. Because of a jog in Washington Boulevard everyone driving or walking towards the west must face the facade of the church standing out against the sky line. The impression is one of great height, with two points of interest—the lofty spire on the corner and the stone cross surmounting the peak of the auditorium.



THE NEW FIRST CHURCH, CHICAGO

This building was erected in 1869 and has looked down upon much of life. For twenty-five years the fashion and culture of the city passed in its shadow. For twenty-five more years vice and crime raged about it. The last few years it has looked down upon a neighborhood growing cleaner and better. Today, after all the mingled experiences of the past, the church still faces the rising sun with cheer and hope.

Such a tree must have great roots in the past. The New First Church represents the merging of three noteworthy streams of Congregational church life in Chicago.

The old First Church was organized in 1851 by a group of people who had been excluded from the Third Presbyterian Church because of their attitude on the slavery issue. It served as a centre for relief work after the Chicago fire. First was the prolific mother of churches, in her free-heartedness giving her very life-blood away. In those days transportation was difficult. In order to provide religious facilities for everyone within easy walking distance churches were multiplied at an astonishing rate. First was an inveterate organizer of missions.

Under the long and memorable pastorate of Edwin Payson Goodwin and the shorter but brilliant ministry of William A. Bartlett the pulpit of First Church stood for the most uncompromising ort doxy. The asperities of its theology, however, w tempered by two mitigating qualities: a frien human spirit and great emphasis upon music, g back to the days when P. P. Bliss conducted evangelistic choir in this church. The chu frowned upon the modern type of social activi for young people, but it provided them with great outlets for t energy and their e tions. On Sunday af noon it sent them in loads to conduct miss Sunday Schools in poorer portions of city, and it ever ur them to praise God song. The last year the independent life old First were m memorable by the c ing of H. Augus Smith and the expan and multiplication of choirs of the chu As a part of this de opment the choir c in Michigan was cured.

Although but hal mile apart, the U Park Church rep sented a somewhat ferent tradition. neighbor, the Chi Theological Seminary, ever tinged its life. though thoroughly orthodox, it stood for a n intellectual tradition than First Church. The standing event in its life was the pastorate many years of Frederick A. Noble, a prospe man who preached to a prosperous people. though caring little for what is now known social work, the Union Park Church always stre its Sunday School. In this school many of leaders of religious education, past and pre secured both their inspiration and their experie

Leavitt Street Church, although never so cons ous as First and Union Park, had a long and ho able history of almost fifty years. In the nin it was an oasis of liberality on the west side—

urch where local young people could enjoy themves in a normal, modern fashion. John B. Silcox d Roy B. Guild were numbered among its pastors. In 1893 the tide began to turn ainst the churches of the lower est side. The World's Fair d the opening of the Unirsity of Chicago on the south le created a new cultural cen- for the city. The building the elevated railroads and the ange from horse power to ctricity on the street railways ded towards the rapid scatring of the fashionable popuion which had once frequented ashington and Ashland Boulerds. Electricity carried the ople to the suburbs, and gasoe had not as yet developed power to bring them back ain.

REV. WALTER AMOS MORGAN

Then followed a long period years when the desirable people were moving t and undesirable people moving in. Vice flourished on Halsted and Madison Streets. Men were ot down in the shadow of the seminary. Cautious ologues left their watches behind them when ey went out at night. One member of the faculty vised them to carry revolvers for protection. The minary found it difficult to compete with the iversity. The nature of its investments in west e real estate created financial difficulties. These re dark years for the old churches.

The merger of First and Union Park became intable. It was retarded by the difficulty of finding suitable name, but accelerated by a fire in the old rst building. It was finally consummated most ppily in the last months of 1910. In 1917 Leavitt reet Church also joined in the merger. In this ngling of three organizations each made an honorle contribution to the New First Church of Chigo.

First Church brought its name, in modified form, spirit of friendly welcome, and its large choirs. ion Park contributed its stately house of worship, intellectual tradition and the ideal of a large and ective Sunday School. Leavitt Street brought th it a dash of liberality and a group of splendid rkers.

The New First Church has had a notable leaderp. The merger was consummated during the pasate of Frank Newhall White, a thoughtful acher, an industrious and beloved pastor. He n left, however, and the church embarked on what might well be called the Great Experiment. The plan was to make the New First Church a practical clinic for the students of the seminary. Ozora Davis became the preacher of the church as well as the president of the seminary. Benjamin F. Aldrich served as pastor of the church and professor of practical theology in the seminary. Frank G. Ward directed the educational activities of the church and taught religious education in the seminary. H. Augustine Smith directed the choirs of the church and taught sacred music to the theological students. It was a great plan and a great combination. It failed, not because of dissatisfaction upon the part of the church, but because the inability of the seminary to attract students to the west side compelled it to move to the university or else die. After church and seminary had stood side by side for fifty years it was not to be expected that they would separate without something of a wrench. The church retained Benjamin F. Aldrich as its pastor until his death in November of 1916. A level-headed church administrator, warm-hearted pastor, worthy preacher, Benjamin F. Aldrich won for himself the position of patron saint of the New First Church. His memory is still a benediction to the people.

In 1917 Gilbert Wilson was called from Toronto to carry on the work of the church. Of conservative temperament and something of a high churchman, Dr. Wilson yet strengthened the church in a practical way by welcoming the Leavitt Street Church to its fellowship, increasing the endowment funds and adding Carpenter Chapel to the equipment of the church.

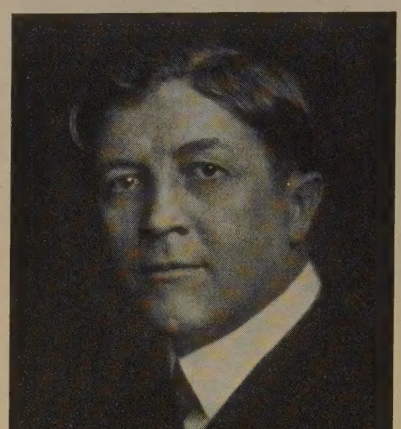
Walter Amos Morgan became the fifth pastor of the united church in the spring of 1926. He brings to his task a New England training supplemented by eight years of pastoral experience in Washington, D. C. He is in the prime of life and represents a distinctly modern point of view.

This great church has made the transition from the rigid orthodoxy and social aloofness of the past to the broader outlook and social vision of the present with few creaks and jars. This has been due to two factors in the tradition which it inherited.

The church has ever cherished the ideal of a great Church School ministering to the children of the community. In connection with this school there

has grown up a great number of clubs and activities for young people.

The part which the choirs have played in the life of the church can hardly be overstressed. For many years the church has maintained five chorus choirs, training the children and young people from one group into the other. Music has brought together all sorts of people from all sorts of places and has created loyalties which could be won in no other way. In connection with the choirs there has ever been much social activity, coming to a climax in the annual vacations together in the choir camp which the church maintains in Michigan. Music has done much to melt the orthodoxy of the past into the social vision of the present.



MR. GEORGE L. TENNEY

What are the assets of New First Church today? They include the following:

On the physical side, it possesses a commanding building upon a commanding site. In addition to an auditorium capable of containing eighteen hundred people there is Carpenter Chapel, a gymnasium and innumerable parlors and classrooms. The physical equipment of New First represents a curious mixture of ancient and modern, but it is abundantly useful. The church owns two adjoining apartments which serve as a home for working girls, and it has a considerable investment in its camp in Michigan. The work of the church is stabilized by the possession of endowment funds amounting to $243,000.

CHOIR, NEW FIRST CHURCH, CHICAGO

Among its human assets are five great choirs enlisting upwards of three hundred, soon to be supplemented by a great new organ. The work which Augustine Smith developed has been carried on undiminished power by Geo. L. Tenney. New has a congregation both m ing and night. The mor congregation consists of a old families and a host of y people. The night congrega is a gathering of the w worn and sad. In times they expected at least one d every night, but that trad seems to be happily failing.

The New First Church c ishes a great ideal. By loca and tradition it is the cathe church of the west side. S fifteen thousand students s within walking distance of doors. In choral music it st pre-eminent in the city. It pires on the one hand to m tain a pulpit which will be h afar, and on the other hand to enlist the ener of those who come from a distance to the t of human service which it finds at its doors. neighborhoo improving, there is e indication t this prog can be car through.

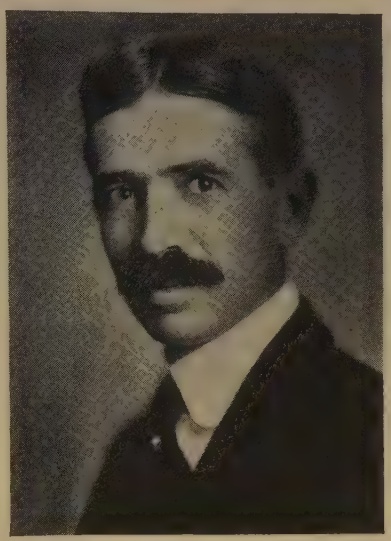
What is secret of success of New Fir Church? W has it been to stem a re ing tide thirty yea The answer be found in spirit. So thing about church has listed the lo ties of strong and able men. There has ever b leadership in both pulpit and pew. Its list of n laymen is even longer than its succession of n worthy pastors. Men and women have loved church with a great affection, and the spirit their devotion still lives and serves.

The Leadership of the Church

By JAY T. STOCKING, D.D., *Upper Montclair, New Jersey*

An Address at the National Council

THE leadership of the church might mean one of several things. It might mean the leadership that the church should give the world, or it might mean the leadership that the church should have. In this instance I am told that it means the latter, or, in two words, the ministry. It may be doubted whether a minister is the proper man to speak on this subject. His failure to see himself as others see him may disqualify him, or his ability to see the ideal which he has not reached may intimidate him. No minister not hopelessly smug can attempt a sketch of what a minister ought to be without bringing himself painfully to judgment.



JAY T. STOCKING, D.D.

My theme is not primarily the relation of the minister to his Lord or to the truth, but his relation to the church.

The subject suggests a name for the man in the pulpit that is filled with stimulating implications. He has been called by many great names, none of which is adequate to include the variety of work and responsibility that now devolves upon him. Minister is a noble word and suggests a purpose and a spirit with which the office must be filled or be a hollow sham. But it does not describe the office. Pastor is a word of fine ancestry, but it implies too much meekness, and incapacity on the part of the congregation. I live in a community where the footprints of the Dutch are yet occasionally to be found and now and then someone calls me "Domine," although he is far from looking upon me as his lord and master. Men are still called to be "pastors and teachers," by people who expect them to be far more than both.

The name by which ministers call themselves is of great matter, but the name by which they think of themselves is of the utmost importance. Whatever a minister is called, he must think of himself as the leader of the church if he is rightly to grasp the nature of his work and the scope of his responsibilities. This conception of his office will do more than anything else to preserve happy pastoral relations, to insure proper methods, to prevent ministers from blundering into disaster and to enhance the power and usefulness of our churches.

This sense of leadership should be interpreted to cover every field of the church's life. Nothing that concerns the church should be alien to the minister. None of its necessary work is so big or bothersome that he should shirk it, or so small that he should scorn it. The work that is big enough for anybody in the church to do is big enough for the minister to be interested in. A leader leads everywhere.

The minister is called to lead the church in its search for the truth, to guide it into the truth. A layman recently remarked to me that the men in the pews want the minister to do their thinking along religious lines for them. The average man, engrossed in business, does not spend much time in reflection and reads few books on religion. While the minister may hesitate to assume the responsibility of thinking for people, he must aspire to guide them in their thinking.

The minister is called to lead the people in worship. He is not to worship for them. One of the weakest spots in the practice of our churches today is worship. The minister must assume the august responsibility of leading the people in worship through the art of worship.

The minister is called to be a teacher at a time when teaching is unusually imperative and unusually difficult. Standards are liquid, authority has crumbled, and homes are in confusion as to what to teach. There is no task before the church today to which she must devote herself with more diligence and intelligence than that of religious education and there is no work probably that she is doing so poorly. Our children's education in facts has outstripped their education in faith. They know better than any previous generation how to take life apart. They have yet to learn how to put it together. They have great knowledge concerning what things are made of. They have yet to learn what they are made for. The minister can not discharge his duties by showing a benevolent and perfunctory interest in the Church School. He must be an educator, the leader in the church's

educational work, the inspirer of its program.

The minister must be a leader in organization. He can not be expected to turn many wheels, but he must be the chief source of the spirit that is within the wheels. Wise and productive organizations become means for multiplying the minister's power. They furnish a way by which the impulses that the minister awakens may find helpful and educative expression. It has been well remarked that Jesus saw Satan falling as lightning out of heaven not after he had done some mighty works but after his disciples reported that under his inspiration they had begun to cast out demons. Organizations offer varied opportunities for service to men who desire to serve. "If a church has not a task for every member," says Dr. Coffin, "there is something wanting in its program for the community; it can hardly have asked itself, 'What must be done to render this neighborhood in every respect a province of the kingdom of God?'" Pastor and people learn to know each other best through fellowship in good work. He learns to appreciate their capacities and spirit and they learn to understand his problems. He who holds aloof from the organizations within his church, who considers time spent upon them as so much lamentable waste of his superior being, fails to appreciate their many-sided value.

That the minister should feel that he should be the leader of the church does not mean, of course, that he should proclaim himself the leader. If he does that, he will find his title promptly and properly challenged. There is nothing that our churches desire so heartily as leadership, but there is nothing that they will resent so quickly as assumption upon the part of the minister that he is their divinely appointed Moses. There is no more certain way to forfeit leadership than to announce it.

The church does not make the minister a leader when it calls him to be the pastor. It gives him the opportunity to be its leader, not the right. The right to lead must be earned and demonstrated. Any superiority that the Congregational minister enjoys in the councils of the church must spring from superior knowledge, vision, skill and devotion.

The minister who aspires to be the leader of his church must first of all regard himself as one of the church and one with the church. Its interests are his interests, its problems are his problems, its fortunes are his fortunes and its members are his fellow-members. The church is the first charge against his time. Through the church he must do most of his work as a citizen. To use three phrases of the late Dr. Tucker, he must work "from the church," "through the church" and "to the church." The church has a right to demand of him that he give himself to other causes to such an extent or as superior work for the church will permit. Th conception of the office will tend to eliminate t type of minister who is fond of serving on all sor of miscellaneous committees, and who has a pa sion for attending meetings with his expenses pa It is too much to expect that a going church shou have a gadding minister.

The most important factors in assuring the pro ress of our churches are ministers that feel ther selves primarily responsible both for the spi which his church possesses and the quality a scope of the work which it does.

What we need, in a word, are ministers who a leaders, as our subject implies. This calls for least three qualities in addition to that spirit of d votion of which we have already spoken.

1. The leader must be a man of vision. H must be a man of spiritual and ethical insight. H must be a dreamer of dreams. He must be ey for the church. He must look within the churc to discover its possibilities for service and about th church to discover how the community can served. A large part of the church will not hav any clear idea of what they want the church to d or to be, but he must have clearly defined plans he is to lead.

One of the commonest causes of failure on th part of both ministers and churches is lack of a pr gram. That program will include not merely th work that the minister wants the church to do, bu the truth that he longs to have it see and the witne which he prays it may bear. The minister must h a man of moral intuitions. In a day of world re making he must have some pattern in mind accord ing to which he would have the world remad Vague longings for the coming of the kingdom d God will not suffice. All good men share that long ing. To quote Dr. Coffin again, "We have to se and describe what a household's ways, a factory work, a farm's life, a school's studies, a commu nity's pleasures, a nation's influence, a church's min istry would be like were they controlled by suc love as was divinely commended to us on Calvar We have to stir them to hail from afar a 'brav new world that has such people in't.'" It nev was more imperative than now that ministers shoul penetrate into the minds of men of every soci group and endeavor to think with them and fo them. When there are men dreaming wickedl dreaming selfishly, dreaming in terms of force an greed, there must be somebody dreaming in th terms of the love, the good will and the faith d Jesus. The minister must have a vision which se into the heart of Christ and outward to the hor

zon of the most distant portions of the earth.

2. In the second place, the leader must be a man of understanding. He must have sympathy, faith and patience. He must understand and appreciate people. He must feel that he is working with folks who are his brethren. They do not all see truth in the same way or to the same degree. They do not all walk at the same pace. As Professor John M. Tyler of Amherst puts it, "We can not all march in lock step. If the Lord had intended that we should, he would never have made our legs of such different lengths." The minister is the representative of the entire church. He must walk with everybody. Successful administration demands that he value and respect the mind, motives and abilities of all. He must work not only with those who applaud him but with those who oppose him. Opposition is often a great source of culture and education. The minister who is to be big enough to lead a church must be big enough not only to stand, but to welcome criticism both of himself and of his plans and policies. No man who resents criticism can be a leader in a democracy. No man is wise enough to think for all or to act for all. The best thing that can happen to a church sometimes, or to the minister, is that the minister should be defeated.

The same qualities that are required for good administration are required for good preaching. Here, if anywhere, the minister must have sympathy and respect. In no aspect of his work is he freer, and must he be freer, than as a preacher. He must speak the truth as God gives him to see the truth. Yet even here he is not an unrelated man. The fact that he is in the pulpit does not take him out of the church. He is one of the church, brother of all before him, speaking to men who, like himself, are seeking the truth and are desiring to do the truth when they see it. This attitude will prevent him from assuming a superior air and from becoming a censor and a scold.

Sound emphasis on the prophetic function of the ministry has often led to unsound interpretations of that function. There is great danger that in seeking to be a prophet one should come to regard oneself as a prophet and to copy the methods of the prophets. The prophets were great men, but they were not ministers of churches and few, if any, of them were fitted to be. They were free lances in the religious world. They had no responsibilities of leadership. The minister who bravely bears witness to the truth and at the same time leads the church has a harder task.

The minister who looks upon himself as a prophet keeps himself in an inner atmosphere where it is easy to be intolerant, impatient and dogmatic. It not infrequently happens that he appears to covet a prophet's traditional reward, which, it may be remarked, is not difficult to obtain. One of the subtlest perils of regarding oneself as a prophet of the Lord is that one should find difficulty in distinguishing between oneself and the Lord.

Nothing that I have said should be construed to detract from the ambition of a minister to be a prophet. That is the first thing that a minister is called to be, but the title is not one which he has a right to confer upon himself. Only the truth that he speaks will make him a prophet. Only the truth that he leads people to see will lead them to think of him as a prophet. The minister who is to be a leader of people in their search for truth must speak to them as to his spiritual and ethical peers; yet the minister who is to lead must not only march with the congregation but must seek to quicken the march, and lead the congregation to march with him in quickened pace into larger fields of understanding and of service.

3. The leader of a church must also be a man of adventurous spirit. He must have a heart to attempt big things as well as eyes to see them. The church is by nature conservative. Its working force is largely composed of those who have reached the age of caution and the years when it is easier to move along in an old track than to blaze new trails. But the living church must be on the move, and if it is to keep moving the minister must lead it. He must be alert to discover new things for the church to do and new ways in which the church may do old things. A progressive church should attempt at least one new thing a year. The minister should consider himself responsible for finding this new and bigger thing and for enlisting the interest of the church in it.

One of the objections that will be urged against such an expansion of the program is the expense involved. But that is not the objection that it often appears to be. Many budgets would be more easily raised if they were enough bigger to cover the cost of new enterprises which would commend themselves to the community as worth doing. The hardest church in the world to finance is the one that has too small a program.

The last man in the world who should be content with things as they are, either in the church or in society, is the minister. If the church is to be a leader in the regeneration and reconstruction of society then it must be a company of venturesome spirits. It must run the risk of believing something not yet commonly accepted, of living something not yet commonly practiced, and of doing

something not yet commonly done. The church will never capture the hearts of the brave until it becomes a brave church and we can not expect a brave church with a timid minister.

A good minister for this age may well be described by words used to describe a teacher: "It is of the utmost importance that the teachers . . . should be big and strong, men of power and life, of red blood and great hearts, men who can infect as well as instruct."

One of the greatest problems continually confronting our churches is how to recruit, develop and foster such a ministry. These are really three problems in one.

The responsibility for gaining recruits, the church and the ministry together must assume. It can not be thrown upon the home or the school or society. It has been asserted that dearth of strong candidates for the ministry is due to the failure of our homes to point boys toward the ministry, or to the lack of a religious atmosphere in the schools and colleges, or to a prevalent interest in commercial life and commercial rewards. These explanations are not sufficient and do not go to the root of the matter. If the ministry is to appeal to boys it must capture their imagination, and usually before they go to college. The thoughts of youth are big and simple. If the imagination of a lad who has the stuff of leadership in him is to be captured for the church it will be done only as the church stands for great things. At a time when boys are dreaming big dreams, a church that stands for a small and inconsequential work will not have a chance in the world. The church may have plans for recruiting, but in the last analysis the ministry must beget the ministry by making it attractive. Ministers have no small cause for self-examination when they reflect, as some of us painfully do, on the small number of boys from churches we have served who have elected to take up the sort of work in which we have been engaged. It is not enough for us to assert that our work is incomparable. We must demonstrate it to be so.

The responsibility for training leaders for the church must be largely assumed by our theological seminaries. The seminaries must help them to know the times in which they live, to gain an intelligent grasp of the problems and conditions which exist, must seek to equip them to answer the questions which men and women, and especially youth, are asking. Not a few men are coming from our seminaries today appallingly helpless before questions which even school boys are asking. They should know why they believe that there is a moral purpose at the heart of this universe. They should know what they mean by authority and where it resides. They should know the sanctions of right conduct and the guarantees of the validity of the ideals they preach. They should be able to meet the denials of a bastard psychology or of physiological substitutes for the mind. So seriously have we felt the demands of the ministry at this point that our New Jersey Association has indicated certain questions on which it expects candidates for ordination to possess knowledge.

This is no day for short cuts to the pulpit. Better have fewer ministers than ministers unprepared. We should protect ourselves against malpractice on the minds and spirits of men quite as thoroughly as against malpractice on their bodies. The results of an uneducated ministry in this hour of the world's life are too serious for us to consider it with indulgence.

The responsibility for fostering leaders in the ministry is one which, in a measure too little recognized, falls upon the churches. They must provide conditions which will permit, inspire and aid the minister to become a leader. If a man is to lead people he must be in a position to know them and their world. A church that reads will not be led by a minister who has not the money with which to buy books. A church that travels may outgrow a minister whose salary makes it impossible for him to stray beyond the local environment. Churches can not expect their ministers to be leaders unless they help them to become so by the conditions they provide. Financial anxiety is not designed to produce mental clarity and poise and spiritual power. One of the best vindications of the spirit that has characterized the ministry historically has been the number of instances of men who have preached greatly and lived and loved greatly in straitened circumstances that would have defeated lesser souls.

Provisions that are being made by our churches toward relieving the anxiety of ministers as they face the future are in the interest of leadership. These provisions are not yet very great, not yet nearly equal to what the mounting costs of living demand, but they are promising steps in which we may rejoice and take hope.

No one who knows the conditions under which many of our noblest ministers are working can do anything but rejoice at what our churches are attempting to do together to make the future less frightening. Young men who are worthy of the church will not enter the ministry because of its financial rewards, but they may stay out of it through fear of future distress. The church has no right to ask them to risk all unless it stands ready to sacrifice with them. The will on the part of

both minister and churches to dare, to risk and to sacrifice for the sake of those unseen values for which they together stand is, in a word, the surest guarantee that can be given, not only that the church will be well led, but also that she will lead well.

Unrecognized Delegates to the Council

By WILLIAM W. LEETE, D.D.

I ATTENDED the National Council. For days I sat under the spell of those splendid addresses and sermons and hours of devotion. I admired the fine way in which reports were received and analyzed and the business of the Council dispatched. I had also read with a submissive spirit that leaflet entitled "365 Facts about Omaha and Nebraska" and the longer I stayed in Omaha the more I was sure they were true. Surely a table had been prepared before me. But at length I found that my cup was running over and so I went out for a walk.

THE MISSOURI RIVER AT OMAHA, NEBRASKA

It was afternoon and I sought the banks of the Missouri. I strolled out on the great bridge. The turgid, swirling waters waved before my eyes as a wizard's wand and I began to dream. An old man with long beard and bent form stood just beyond the toll gate as I passed and although he looked me over rather closely, he said nothing. He seemed to be an old settler. I was just turning back to ask him a few questions when I heard far off down the stream the droning sound of an aeroplane. It was headed our way and after describing loops and figures of all sorts over the city it turned back over the river and was flying so low when it passed the bridge that I saw clear as day the name, "The Spirit of St. Louis." "It's Lindy!" I shouted, and was giving my hat a swing when the old man with a sort of pity in his voice said, "That isn't Lindbergh, that's Samuel John Mills. He just flew up from St. Louis to see what was going on in Omaha." "What's that?" I said, "Samuel Mills died long ago. He was born in Torringford, Connecticut, where his father was a minister. I have been in the little village myself more than once. He was a home missionary, too, and not an aviator. When he came

out West in 1814 he came all the way on horse back. He never even heard of such a thing as an aeroplane."

Honorary Titles

"My young friend," said he—that word 'young' rather pleased me—"My young friend, Samuel Mills, had the missionary spirit and that is the Pilgrim Spirit. It was the spirit of the great crusader, the devout King Louis of France. Without that there would have been no town named St. Louis. Don't you know, too, that the Pilgrim Spirit is catching? Samuel Mills passed it on to his friends Judson, Newell, Nott, Hall, Rice and Richards. They went to India while he came to St. Louis. The Pilgrim Spirit gets into art, trade, politics and invention. It enlarges men's ideas and makes them bold in all directions.

"When Mills saw in the papers that Congregationalists were going to meet in Omaha and talk about 'the Pilgrim Spirit in the modern world,' he could not sit still a day longer and because he and Lindbergh are pretty good friends he just jumped into Lindy's aeroplane and came up."

FIRST BUILDING OF THE CONGREGATIONAL CHURCH, OMAHA

"Sir," I said, "that's a pretty big story you're telling. You talk like a preacher and I think I have heard something like that before. I want very much to know who you are. Will you tell me your name?"

"Certainly," he replied, "my name is Reuben Gaylord."

"Reuben Gaylord! The Reuben Gaylord that crossed this river on the ice on Christmas day, 1855?"

"I'm that man," he replied, somewhat reluctantly.

I could scarcely restrain the impulse to throw my arms around him, but moderated the action by seizing his arm and walking rapidly back and forth on the bridge and asking him questions without number. And the story he told me of those seventeen heroic years (1838-1855) as a preacher in Iowa would fill a volume. He gave me the names, in the order of their ages, of the famous Iowa Band that came out in 1843. Harvey Adams, of Connecticut; Edwin B. Turner, of Illinois; Daniel Kane, of Maine; Erastus Ripley, of Connecticut; James Hill, of Maine; Benjamin A. Spaulding, Alden Robbins and Horace Hutchinson, all of Massachusetts; Ephraim Adams, of New Hampshire; Ebenezer Alden, of Massachusetts, and William Salter of New York.

"But," he said, suddenly stopping, "I must tell you of Emerson and Hitchcock and Holbrook and Julius A. Reed and above all of Asa Turner, who were first on the ground and laid out the work for the Iowa Band. I have just been talking with some of them and, if you look quickly, you can see Turner now." And he pointed out two men who were slowly walking away under the trees that grew on the Iowa side of the river.

"The larger of the two is Turner," he added, "and the man with him is Julius A. Reed. We were all three great friends together at Yale and in the years we worked together in Iowa more than sixty Congregational churches were planted, some of the strongest churches in the state today. Turner was in every way a born pioneer. He knew men, feared nothing, but was tender to all and of childlike faith. Everybody loved him. To this day all over Iowa they call him 'Father Turner.' Those old workers have been mightily interested in what has been going on at these meetings in Omaha."

"And you, certainly more than all of them, must be interested," I remarked, "for you first crossed the river to come here. Go with me, I beg of you, up into the town and as we go tell me more of what happened in those first days."

The Main Facts

He modestly tried to escape, but I drew the story out of him and of it I remember distinctly these details. The date was 1855. After seventeen years of hard work he and the above-named friends had made strong the foundation for evangelical churches in Iowa and he longed for the harder task in Nebraska. He started rather late in the fall, and with him was his precious family, five in all, and one of them a babe of ten months. Over roads deep with mud, unbridged streams with steep banks

ey spanned the three hundred miles of the state f Iowa. The few hotels were generally overowded and often was his choice party turned way. The piercing winds and the cold chilled em at times to the bone. The great wagon broke own. But Gaylord knew how to "rough it," and n Forefathers' Day, comforted by the remembrance f the privations of the Pilgrims of 1620, the weary and reached the banks of the Missouri. Waiting a ttle for the river to freeze, on Christmas day, ith the temperature below zero, they began to keep ouse in an unplastered building in Omaha. And ere was nothing much warmer in the reception iven by the few people already there. Omaha was ot incorporated until 1857 and the town was lanted only in 1854. A Methodist class of six embers was the only indication of anything regious. The people were worldly and going crazy ver schemes of land ownership. In a rough chapel uilt by his own hands, Gaylord tried to gather a ongregation but was found on his knees more than nce praying for God to send him one. He organzed a church but he and his family made half f its membership.

Showed Him the Town

We had now reached the high ground in the city nd his story had come to the point to which I was ost alive. Drawing from my pocket a photoraph, I put it before him—it is reproduced upon page 688—and said, "Did you ever see a building like that?" The tears came to his eyes as he seized it and cried, "It's my own little church that we built right here. It was where this great warehouse now stands. It was only twenty-two by fifty feet, but how well I remember the toils and the joys that centered there."

We stood for a moment in silence and then I said, "My dear Father Gaylord, I can't tell you how happy I am to have made your acquaintance. You have been very kind to tell me so much of the past. Let me now tell you something. Three hundred dollars of the money used by you to build that church came out of a fund that was raised following the famous Albany Convention of 1852. That was our first National Council. And five hundred dollars of it was from the collections of a few Congregational churches. Our people were then but just beginning to give for church building and not until 1867 did the Building Society get enough into its treasury to make a grant to any church and your own was the very first one to be helped.

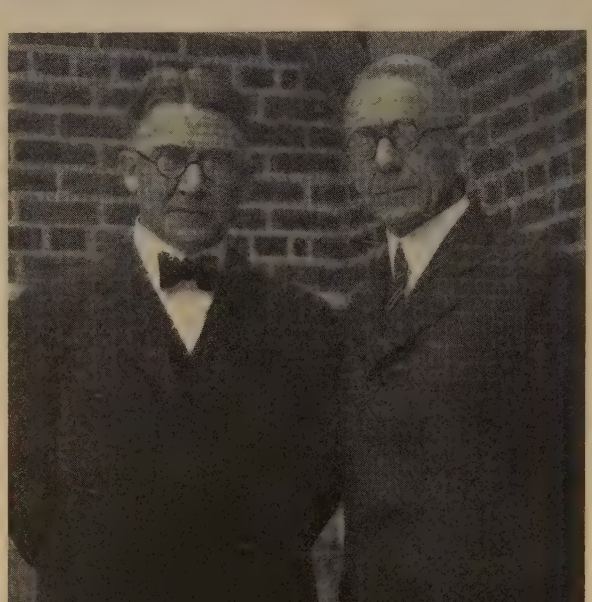
"I want you to know how glad the Society is that it made that grant. I want you to see, too, what has come out of it."

I led him to the corner of Sixteenth and Davenport Streets and showed the building in which followers of the little band he first gathered had worshiped for a generation led by great Congrega-

FIRST CENTRAL CHURCH, OMAHA, NEBRASKA

tional preachers: Sherrill, Duryea, Warfield. Next to the last of these preachers was Hubert C. Herring, the great-brained and great-hearted Secretary of the National Council.

Then I hired a taxi and took him out for a mile to where, in union with another Congregational church—St. Mary's Avenue—the descendants of his little first church have erected a five-hundred-thousand-dollar edifice. You see it on page 689, just as it looked that day. "It is," I remarked, "in this building that the National Council of Congregational Churches is holding, with delegates from every state in the Union, its biennial meeting. Here, each week, meets a church of nearly sixteen hundred members, and a Sunday School of eight hundred. Its annual expenses amount to tens of thousands and its benevolences are proportionately large. Did you ever expect that little church of nine members down by the river would grow to this? And think of this great Council of as intelligent and zealous laymen and ministers as can be found in the country! For example, just notice that man in the foreground with a straw hat on. He is Jason N. Pierce, D.D., pastor of the First Church in Washington, D.C., where the President of the United States goes each Sunday to worship, and the soldier-like man at his side is John G. Axton, having oversight of all the chaplains employed in the United States Army. And for your further information I will show you the picture of two more. They are both the sons of an early home missionary pastor in Illinois. I am showing them to you because they in a way stand for the whole course of church extension in which you were a great pioneer. Dr. James Robert Smith, at the right, is the Secretary of the Congregational Church Building Society, which gave to you its first five hundred dollars, and Dr. Frank G. Smith, at the left, is the present pastor of the great First Church in Omaha, of which you were the founder. And that work which the Congregational Church Building Society did here in your day in Nebraska it is now doing in every state of the union through the revolving loan fun which good men and women have bequeathed to Those funds now equal $1,692,868. That Socie helps not only a little church, as yours once was, begin; it makes loans to churches that they may ri from a moderate success to one of commanding infl ence. Out of scores of examples I will show you ju one and I choose this because it has just now r ceived aid and also because it is situated as far the west as the New England from which you cam is to the east. It is the First Church in Sacr mento, California. Re Harley H. Gill is i pastor and here is h beautiful new house worship. It bears t suggestive name, "T Pioneer Memori Church of Sacramento Thus the little one h become a thousand. F now the Pilgrim fin himself as much at hom on the shores of t Pacific as he once did old Massachusetts Ba



REVS. FRANK G. AND JAMES ROBERT SMITH

What Came of It

I had put considerab emphasis if not el quence into all this r cital and was much di appointed that my co panion seemed not to more responsive to He was very patie and heard it all, but with the air of an audit who feels that many details of the story th is being told could well be dispensed wi —congregations sometimes act that way when secretary talks. To tell the truth, I was beginni to feel very much embarrassed. I had thought th I was giving my friend valuable information, b now I felt sorry that I had tried to tell him an thing. Perhaps I said as much. At any rate, stopped, and the old gentleman, sensing the situ tion, laid his hand on my shoulder and said, "Do feel badly about it. It was natural for you to and to say what you have. You have only forgott that those who have lived as we lived still li Nothing that is happening now to Congregationa ism seems strange to the pioneers. We expect as much. The men of our day were great reade of the prophets. When you preach again take f your text the words of the Master of the centuri 'Abraham rejoiced to see my day and he saw it a

was glad.' Nothing is impossible to a believer."

I bowed my head and when I looked up the old man was gone.

In thinking over the experience of that afternoon I have made up my mind that Reuben Gaylord was a delegate to the National Council and perhaps Asa Turner and others of the old pioneers were also there. Some of them probably wanted to address the Council and perhaps rose to do so. But the business sessions were so occupied in the reports of committees, especially the Committee of Twelve, and in discussions on amendments to the by-laws of our benevolent societies that they failed to catch the eye of even the alert moderator.

PIONEER MEMORIAL CHURCH OF SACRAMENTO, CALIFORNIA

Reminiscences of Talladega College

By ANNA ROBBINS (MRS. H. S.) DE FOREST

Word has just been received that the author of this article has passed on to her heavenly life. In the next number of THE AMERICAN MISSIONARY *we expect to publish a memorial of Mrs. De Forest, with pictures of herself and her husband—the subject of this sketch.*—EDITOR.

IN the year 1879 the call, "Arise and go toward the South," came to Henry Swift De Forest. He listened and obeyed.

The American Missionary Association, seeking for a consecrated man to take the headship of Talladega College in Alabama, gave the call and for sixteen devoted years he remained there, until the institution passed from a normal school to a full-fledged college; until enemies became friends and many graduates had brought honor to their alma mater.

President De Forest gave three reasons for accepting the call to this field of self-denying labors, as follows:

"First, I am needed; this is a great work and the workmen are few. It is not here that men stand carpet bag in hand waiting for a chance to preach. We have more of a field than we can occupy. On all sides comes the Macedonian cry, 'Come over and help us.' I am often weary on Saturday and poorly enough prepared for Sunday, but I am spared the anguish of not knowing where to go or what to do. Few would care for my shoes, but I hope to wear them myself and to wear them here.

"Second. There is here perhaps an unsurpassed opportunity for influencing men. I am not only a home missionary but also a foreign missionary to Africa, and that last with special facilities. I am master of the language and do not work at the disadvantage of a half-learned and half-mastered tongue. Without the honors of a foreign missionary, I am also without many of his disadvantages. It is a double missionary field.

"Third. The most pressing work in our country is here: as surely as in 1861, our national peril is in the South. Patriotism as well as humanity and Christianity keep me here, and no campaigning in our recent war seemed more of a duty of loyalty than that in which I am now engaged. Certainly, just now I would rather be here than in any other place in the universe of God. Tell our friends at the North that we do not need their sympathy, but we do need their help."

Conditions at Talladega College in 1879 were certainly discouraging: hogs and cattle all about Swayne Hall; bricks, sticks, boots and papers lying about; window glass sadly broken; live stock poor; disorder rampant everywhere; men plowing with a mule hitched to a sharpened stick, and so forth. But it took more than this to discourage this brave, consecrated heart. He had the "far vision" that saw what might be accomplished by faith and works.

Those early years were years of toil, requiring long months away from home and family in search of money for the many needs of the poorly equipped school, "called to be a college"—as St. Paul said of the converts from Judaism, "called to be saints"—while they yet hardly understood the first steps in the new way.

A constitution originally strong but undermined by chaplain service in the Civil War made this effort of money-raising fatiguing and wearisome, but it was bravely and hopefully carried on. The missionary, although cheered at times by large gifts and encouraging words, often saw but little reward for the strength and time expended.

The De Forest family of five lived for a time in two rooms in Foster Hall, until sympathizing friends in Iowa, old parishioners, built the "President's House," which furnished a real home—a social center for teachers and students as well as a place where distinguished guests were often entertained.

Among these was Dr. Haygood, an ex-Confederate soldier, son of a slave-holder, who had become the trusted agent of the Slater Fund, bequeathed by a Connecticut man. He pleaded on every occasion for a system of education adapted to the needs of the race. He gave the students Christian counsel and human sympathy, and his occasional visits were a benediction to all. Dr. Curry, an eminent Southerner and honored administrator of the Slater and Peabody Funds, was also a welcome and helpful visitor.

The Secretaries from the New York office were always welcome. Dr. James Powell, of genial nature and devoted Christian character, was a special favorite; also Dr. A. F. Beard, a Yale classmate of President De Forest. All who came were an inspiration to pupils and teachers.

President De Forest felt that the Negro race must be taught to save itself and that the right method was to develop leaders who would save others through Christianized education. Therefore elementary work was begun and carried on through graded school to the normal department.

In the passing years new departments were added: theological, collegiate, industrial and agricultural, domestic science, nursing and all phases of work for the home. The corps of teachers was often made up of graduates from Northern universities and colleges, Amherst, Harvard, Yale, Smith, Holyoke and others, who, feeling the Negro's great need, sacrificed time and talent, lived on beggarly salaries, to help lift him to a higher plane in home life and to a desire for higher moral and spiritual attainment.

The first commencement sermon of President De Forest was preached from the words in I Timothy 1:12: "I thank him that enabled me, even Jesus Christ our Lord, for that he counted me faithful appointing me to his service." A spirit of faith of love for his work, of assurance of success was characteristic of his whole administration.

His heart sang with joy at all gifts for the College, such as the gift of $5,000 which built Cassad School for the lower grades. He was jubilant when a telegram came saying, "Mr. Erwin made Talladega College a residuary legatee to the amount of about $80,000." This was the largest gift received. Prayerful thanksgiving followed every gift great or small. The story of "Needmore," a poverty-stricken settlement of Negroes near Talladega brought a small sum from an interested reader for the purchase of school books and to make the shack of a schoolhouse more usable.

In 1886 an article in the *Christian at Work* concerning the early history of Talladega College aroused ire among some of the Southerners, although such a result was wholly unintentional and unforeseen. "Liar De Forest" was one of the epithets hurled at him at that time, with threats of violence on skull-and-cross-bone missives. But he went on his fearless way, confident in God's care while his work remained to be done.

In 1889 revolt among the students at a decision of the faculty caused much sorrow and anxiety. The experience so wore upon his health that a trip to a different climate became imperative.

The "Push, Pluck and Perseverance" that he recommended to his students were characteristic of President De Forest under trying conditions

poor health and various disappointments. Yet there came a time when even these impelling forces failed to carry the hopeful nature but wornout body through the necessary routine with vigor. In 1895, when attending a Christian Endeavor meeting in Boston, a short attack of unconsciousness came upon him, which, although not much thought of at the time, was suggestive of the end. On January 24, 1896, feeling much better, he attended a social of teachers and students, and enjoyed it all. His hearty laugh seemed to confirm his statement that health was returning; but the very next morning brought the feared catastrophe. Rising early to light the stove, he was stricken with faintness at the head of the long flight of stairs and fell to the bottom. He was picked up unconscious and carried to his study, where three days later he passed away without returning consciousness. Funeral exercises were held in the chapel on the very day when he had invited friends to attend the examination of one of his classes. The body was taken to Sherburne, New York, where he was well known and loved. As the last tribute to his memory the preacher took for his text, "Know ye not that a great man has fallen in Israel?"

Through trees laden with snow sparkling in the sunshine, over roads cleared of piled-up drifts, a small party of friends followed the hearse to the grave on the De Forest family lot in New Berlin, New York. On the tombstone are carved the words, "He lived for others," a mute testimony to the ruling motive of his life. More than one hundred and fifty letters of condolence were received from those who knew and loved him, who appreciated his work and felt that the world was poorer for his absence.

President De Forest was noted among his pupils for many pithy sayings that remained with them long after he had gone; also for letters written to those who had gone out into the world, urging them to be true to the highest motives. "The great thing to do is to love men; the great thing to have is spiritual perfection. Strive for the best." He used to urge young people to "stand upright in two senses"—in carriage as well as character. Six feet tall, he was a striking exemplar of good posture. He was one of the pioneers in present-day teaching of hygiene.

A few extracts from his diary show his inward spiritual experience:

"God's love and my coldness and want of love astonish me."

"It is time to rest but not to stop praying."

"Feel the need of a stronger faith and of a richer experience. Do I not hinder the work by my unbelief and want of consecration?"

"As long as I live, with all of my ransomed powers, whatsoever he saith unto me I will do it. May God's will be my will."

"We are very happy. God is love. I begin the day with prayers and vows. My peace is sweet. I bless the Lord for all his love."

National Council Tribute to Home Missionaries

By FRANK E. HENRY, *Conference Delegate, Montana*

AT Washington we established a precedent by selecting a woman for Assistant Moderator. At the same Council we listened to the logical and eloquent appeals of our colored brethren that one of their number be recognized, since we met for the first time on Southern soil, and we elected him.

Now we are met "Out West." The word "west" is not a geographical term; it is a point of direction. We are all Westerners to those who live in the East, such as the Cantonese—or the—the Bostonese! Moreover, we are met in Omaha. Here the Church Building Society is wont to remind us that its first grant was made—a few hundred dollars. Behold, how that mustard seed has grown! In Omaha, as the pastor of this church for nearly a decade, lived Dr. Hubert C. Herring. We have canonized him in our hearts. From Omaha, missionary churches radiate in every direction, northwest, southwest, the Far West. They spread out like the Tree of Life, bearing fruit every month. What more appropriate place could be found in which to honor the home missionary—what better time than this?

In Washington the Council laid a floral tribute on the grave of the Unknown Soldier at Arlington. His identity was not revealed, but every hero buried in France was honored; yes, and those who live among us. Moreover, today is the thirtieth of May. We remember the aged Civil War veterans; we decorate their graves.

Let us then today pay fitting tribute to our home missionary heroes—men and women, too; sleeping in marked or unmarked graves across the continent. We honor ourselves, as we honor them. And the living missionary, doing lonely sentinel duty on the

frontier in country and city, will be heartened at his post; his eye will brighten with a mist of joy if we show our appreciation of his comrades today.

We had thought to name a man from our state. He was pastor in this city years ago and for a quarter of a century has been well and widely known as Bishop of the North in Dakota and Montana. But already the pastor of our largest church has been elected to office here—enough honors for one state. Reluctantly, therefore, I content myself with paying this brief tribute to our venerable superintendent and turn for a candidate to our other national border and an internationally important or

Just now, when our neighbors to the south a causing us concern, we can show our interest ar good will in no finer demonstration than to hon with our election to national office a friend Mexico, the most noted and best loved work among our Spanish-American brothers.

It is my privilege, and I count it a high one, place in nomination for the Assistant Moderato ship, the first home missionary ever so named, ou venerated leader, Dr. J. H. Heald, superintende in New Mexico and the Southwest.

Some New Methods in Community Work

THERE are several larger parishes in the great state of Montana, and as the Congregational superintendent of that state says, the fact must be recognized that since the population is widely scattered and far smaller than that of Eastern states, different methods of caring for these fields are necessary. If there is only one person to the square mile a large percentage of the total population is needed in order to have a meeting of any size and the attendants must come long distances. Consequently, a broad appeal is necessary.

THE PARSONAGE FAMILY

The Parish

One of these numerous larger parishes is Plentywood. It is situated in the extreme northeast corner of the state, and a town of the same name and about a thousand population is the central point and county seat. The whole section is largely given to farming, although some mining is done. Congregational work has been conducted here since 1909, the pastor caring also for a number of outstations, some of them many miles distant. At present there are two: Antelope and Dooley.

The Program

The pastor is Rev. Earle A. Clifford, an Oberlin Seminary man, who thoroughly knows the needs of his field and is devoting his energies to taking the best possible care of them.

The program is a simple one, but is well sup ported. At the town of Plentywood Sunday Scho and preaching services are held every Sunday morn ing and Christian Endeavor in the evening. Whe the roads permit Wednesday evening services ar held at Dooley. Sunda School at this point Wednesday School, an sessions are held weekly At Antelope it is possibl to hold service on Sun day each week.

For some months pas the "Plentywood Bulle tin" has been sent to a the families in the parish in order to keep the fam ilies isolated during th winter months informe concerning church affair

During Lent somethin new in the way of a de votional program wa tried and met with con siderable success. Th plan formerly followe was the usual one: pass ing out certain devotiona material in the hope tha it would be read. This year sets of folders seven in all, each covering three chapters o the Gospel of St. John, were prepared. The contained simple questions concerning the thre chapters under discussion, and one edition of th folders was distributed each week. Penny copie of the Gospel were given to all who desired them Answers to the questions were filled in and re turned the following week. The folders were ex amined and corrections or suggestions made. Grea

nterest was shown and the general impression was hat much more information was acquired by this uestion and answer method than by merely reading he chapters assigned.

Progress

Until Christmas it was possible to accommodate he seventy or eighty who came to the services, but

The Sunday School is at the point of efficiency where it should develop and expand, but nothing can be done until there is space for the accommodation of three departments, more equipment and separate classrooms. The primary and beginners' departments are doing excellent work and the children are displaying marked interest.

THE JUNIORS—A GRADED LESSON

fter the holiday season the attendance increased ntil in March it reached one hundred and thirty-our. This made necessary the rearrangement of ne interior of the building in order to make avail-ble every inch of seating space. The old platform hich extended the entire length of the church was aken out and two smaller ones put in the corners t the end. The choir occupies one corner and the ulpit the other. This allows ninety people in the ews, but for the other thirty or forty who come o the services chairs must be provided. No pro-ision can be made for an overflow on special oc-asions. And many of the Plentywood people are nreached by any church.

Opportunity and Need

The people would supply all needs if it were possible, but they are looking forward to the time when the church will be able to offer clean, wholesome amusement and recreation. Plentywood, like many other towns in a comparatively new country, has its quota of cheap dance halls, gambling dens and other places of a similar kind.

And so the people and pastor are looking forward to some day having a plant which will enable them to go ahead with a program that will benefit the entire community. They believe that while "Mighty Montana is in the Making," it is well to help make Montana mighty.

DURING the recent years the Indians have made remarkable progress in agriculture and ne raising of livestock. They now own livestock nd poultry valued at about $30,150,000, including 00,000 horses, 161,000 cattle and 867,000 sheep. early 27,500 Indians farm about 610,500 acres of land, while 31,725 are utilizing 20,423,752 acres of land in stock raising.

Among the best farmers are many of the Indians on the Omaha Indian reservation, but a few hours' drive by auto out of Omaha. This has been proven by the prizes taken at state and county fairs.

Student Work at Tucson

By HAROLD H. WRIGHT, *Assistant Pastor, First Congregational Church, Tucson Arizona*

TUCSON—a city of thirty-odd thousand in Southern Arizona—is famous for its sunshine and health-building powers. But this desert metropolis is also well known for its educational facilities and cultural atmosphere. Here the University of Arizona gives excellent training to sixteen hundred resident students, who hail from all parts of our country and from foreign countries as well. The city also prides itself upon a high school building which compares favorably with the nation's best. This institution serves eleven hundred students in accord with the best modern methods.

This year twenty-five per cent of the university students have no religious preference, and many more have no vital interest in the churches to which they nominally belong. A similar condition prevails at the high school. Many of the students have reacted unfavorably to the traditional theology of their elders. They have been confused and perplexed by the apparent conflict of science with religion. Tucson offers, then, a promising field for young people's work and, in particular, for the ideals of Congregationalism.

Our church is happily located in the heart of the student district. The preaching services appeal particularly to the student type, young and old. Though there are few Congregationalists in this section, we are able to attract more than our share of the young people. Those students who tend to be liberal in their religious thinking make up our clientele and our challenge. That this challenge is to the best that is in us goes without saying. We appeal to these young people along social, recreational and religious lines. At the opening of the school year many students have come long distances and often have no friends of their age at hand. At this season we emphasize the social side, giving these young people an opportunity to get acquainted with fellow-students who respect the ideals of the Christian church. Picnics, steak-roasts, dances, tennis tournaments, social affairs of every kind—provided only they are conducted with good taste and under healthy influences—are on our program. This past year we have reached more than two hundred students at our Sunday evening meetings. As a result of Tucson's ideal winter climate and of the tendency of student activities to pile up toward the end of the year, our best season is from September to April. During this period we average nearly sixty in attendance. On several occasions we could hardly accommodate the young people with our limited equipment.

The Young People's Society is made up of a hi school and university group, although the line division is not hard and fast. The religious pr grams are different and supplementary; thus leew is given for the individual's need or preferen The officers of the groups decide on the program This guarantees that the best interests of the gro will be served and that group loyalty will be d veloped. The high school or junior group develop this year an unusually efficient and aggressi organization. Although coming from many denon nations, the young people became fused with t liberal spirit and with the search for religious tru This harmony of purpose expressed itself in ma profitable ways. One illustration of their e ergy and enthusiasm is found in their constitutio which the officers visioned and worked out in ma committee meetings. Not once did the special co mittee fail to register one hundred per cent atten ance. When this covenant was finally ratified a cording to the best parliamentary procedure, tho responsible were justified in a sense of pride a deep satisfaction.

Perhaps a few of the points of this constituti will be of some interest to other young peopl societies. The preamble reads:

"We, the members of the junior group of the Cong gational Young People's Society, do bind ourselves gether to follow the Master Man of Galilee, Jesus Chri and to express ourselves after his example along religio intellectual, social and recreational lines."

Article I—the Bill of Rights—is as follows:

"In order to permit the greatest freedom and high realization of our purpose, we adopt the following:

"Section 1. During the devotional period of music a prayer the members shall refrain from all whispering a other disturbances;

"Section 2. The members shall give the chairman a other authorized speakers their undivided attention;

"Section 3. In order to obtain permission to spe during discussion, the members shall stand and rece the recognition of the chairman;

"Section 4. Robert's Rules of Order shall be our gu in matters of parliamentary procedure."

Although our past president—this is only the se ond year of our young people's work here—was e ceptionally able and quite successful in carrying t main responsibility, the officers preferred, in pla ning a constitution for the years ahead, to place t president second in command and in responsibili

Article II reads:

"Section 1. The responsible body shall be the Exe tive Committee.

"Section 2. This committee shall consist of the pre dent, vice-president, secretary, treasurer and chairman the various permanent committees, to wit: religious p gram, social, membership, music, refreshment, social w fare, reception, and recreational.

"Section 3. (a) The president, vice-president, secretary, and treasurer shall be elected by a majority vote of those present at a meeting for this purpose, which shall have been announced two consecutive Sundays in advance;

(b) The permanent committee chairmen shall be appointed by the president with the approval of the executive committee."

Believing that, for the full appreciation of college opportunities, intelligent preparation must be made during the high school period, we are trying to do our part to this end. This year the junior group took up the practical questions of Christian ethics and behavior, emphasizing particularly the relationships of the young people with each other. We used with profit that excellent book by T. H. P. Sailer, "What Does Christ Expect of Young People Today?"

JUNIOR GROUP OFFICERS

The most popular series of the year in this group was a series of ten discussions on "Friendship." It seemed to fill a general need, as we welcomed visitors from other groups in the city and maintained our own enthusiasm at high pitch for most of the discussions. The following topics held unusual interest: "Friendship in the past;" "The place of friendship today;" "The miracle of friendship;" "Making and keeping friends;" "Choosing one's friends;" and "The higher friendship." This final discussion brought us requests for the consideration of two other topics which proved interesting and vital. "What is religion?" and "Why religion appeals to young people," were a profitable sequel to the friendship series.

"Petting and popularity" served as the climax of the junior group's discussions. On the evening of Mother's Day the pastor, Dr. George A. Andrews, opened the meeting with a brilliant analysis of this age-old problem. The attitude of both sexes was expressed in the following discussion and the atmosphere was perceptibly cleared. The remarks during the social hour were significant. "That was just what I wanted to know," one boy said. A girl informed us: "This is the first time a church society ever discussed such a topic to my knowledge."

But this was not all; we did more than discuss. Apart from the many social affairs which added to our pleasure, the junior group expressed its fine spirit in generous giving. A box supper on a rainy night proved a material benefit to the Near East Relief. Flowers were taken to the sick. Committees worked for the church on many occasions.

The university or senior group discussed, under the pastor's guidance, the reasons for their convictions concerning God, Christ, the meaning of human life, social responsibility and immortality. This course of discussions on "What I Believe and Why" proved both interesting and helpful. Dr. Andrews is superbly equipped to help the students develop a rational, vital faith, as his understanding of the difficulties involved in the intellectual approach and his tolerance of other viewpoints stimulate frank and profitable discussions.

The following topics were of special interest to the students: "What am I?" "Is man predominantly material or spiritual?" "What evidence is there, if any, that man's ability to think has bearing upon the conception of his being?" "Is man a product of evolution?" "Does the theory of evolution preclude a belief in a supreme being or does it tend to prove the presence of such a being?" "Why do you believe in God?" "Is God a personality?" "What I believe about the Bible," "Are miracles credible?" "The existence of miracles," "What do you believe about Jesus?" "What did Jesus believe about God?" "Resolved that my conscience is only my developed intelligence—a developed advantage to me," "Evil in the world," "Do you believe in immortality?" "Can we believe that communication with the dead will some time be possible?" "Are we captains of our souls?"

Students of many denominations enjoyed this course. The discussions on evolution were particularly popular, attracting those who were interested in or perplexed by this apparent conflict. On all these questions the young people were encouraged to think for themselves, while the pastor helped them to a constructive philosophy of life.

"Atheists" discovered that they had mistaken their classification. Students who had reacted unfavorably to the traditional approach of their elders found that here was a type of the religion of Jesus quite in harmony with modern science. These young people are now liberals in religion and know why. As they return to their homes and various churches, their influence is bound to be felt in the liberalizing of the institution whence they came.

All in all, this year has been the best yet with our young people's society. The many-sided activities have been both enjoyable and helpful. The religious discussions have generally had educational as well as inspirational values. The officers and committee chairmen have assumed their responsibilities loyally and conscientiously.

With Tucson's changing population, many of our regulars will have gone in the fall and many ne faces will be among us. For this reason positi predictions can not be made. But we shall co tinue to give our best in answer to the challen that is ours and look forward to another successf year.

Of this we may be certain: as Tucson and A zona grow by leaps and bounds, our responsibili and sphere of service will also increase. Studen who wish to think through philosophical and r ligious problems, and who desire to worship in liberal atmosphere, will come to us in ever-increa ing numbers. The progressive spirit of the Ba State and the forward-moving spirit of Congreg tionalism will work together more and more effe tively with the years, to promote the religion Jesus among thinking types.

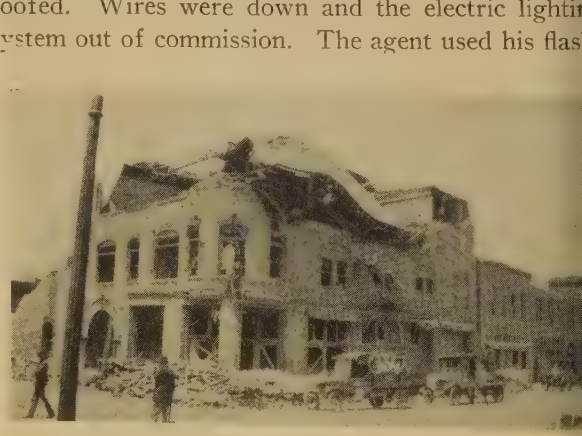
The Path of the Wind

The missionary was REV. W. H. THOMLINSON *of Butler County, Missouri, and from his personal account this graphic, tragic narrative by Superintendent* A. E. RICKER *of the Southwest District, has been taken. We almost hesitate to print a story so gruesome as that which follows. It does, however, vividly illustrate the spirit of a true home missionary—a minuteman subject to call at a moment's notice anywhere, at anytime and in anyway, to serve his suffering neighbor.*—EDITOR.

EARLY in May I was reading quietly in my room, when the agent of the local railroad came in with the statement that the business section and the east side of Poplar Bluff had been

RESIDENCES TOSSED INTO QUEER SHAPES

blown away in a cyclone and they needed help. As it had been raining torrents, I said that I was afraid the roads were impassable. However, we were informed that the railroad would run a special to carry doctors and help to the Bluff, and as wires were down they wanted a speeder to run ahead of the train. The doctors and assistants were loaded on the special, while the agent, three of the boys and myself got aboard the speeder. A red flag was held up in front and we drove against a fiercely beating rain. The track was at times so shrouded with smoke and rain that progress was slow, and once we had to stop and get ready to lift the speeder fro the tracks. At length we reached the railroad yard stopped a freight that was just ready to start ou saw the dispatcher, and then rushed in to inspe the unknown dead at the Missouri Pacific depot, f some of our Brosely men were known to have be in town. Happily, we recognized none of the We then went to the main business street. The fir man we met was Dr. Bond. He grabbed my ha in both his. "You old dear," said he, "how did y ever get here?" We told him we had come on t speeder and asked where we could be of the mo help. He sent us to the Christian Church, whe the injured were being treated, as one of the loc hospitals had been demolished and the other u roofed. Wires were down and the electric lighti system out of commission. The agent used his flas



WRECK OF FRATERNITY BUILDING

ght and I a lamp, holding the lights for the surons as they worked. While the amputation of angled limbs was in process, others who had been jured were being brought in, and one case followed

IN THE PATH OF THE TORNADO

nother, the subjects after treatment being carried a larger room. It was a gruesome, unnerving ght, but we were kept busy, carrying the victims d taking hot water and water bags to the sufferrs. When the operations were finished, we helped nsport the injured five blocks north to the Wilmson Kennedy School gymnasium.

After the rush was over, two doctors and I hunted e west side over to find a place where we could something to eat. Then came a call for more lp in the east side and we hurried over, only to nd that it was a false alarm, or that the ambulances d already rendered the needed service. Looking my military pass by daylight, I found that they d me down as a doctor. By twelve o'clock, St. uis, Memphis, Cairo and other towns had rushed physicians and nurses on specials until I counted er a hundred of the former. But that was after ractically all the injured had been cared for and ade as comfortable as possible.

There was a list of twenty-four dead, six more ed while we worked with them, and one before we t him on the table. It was like a battlefield—roken limbs, fractured skulls, and blood. After the cases were moved to the school building, I found a quiet corner at the end of a piano, secured an unsoiled blanket, threw it over me and was just dozing off, when the nurse aroused me to ask how I felt. I told her I was all right, only tired out. So I got a few moments' rest and was able to carry on until seven o'clock, when I caught a train back to Broseley.

The wind had come over Vinegar Hill, west of town, where a narrow strip of trees had been twisted and torn to fragments. Then the funnel-shaped cloud, half to three-quarters of a mile wide, tore through the residence and business sections leaving no building intact for nearly a mile. Many were utterly demolished. Residences were tossed into all kinds of shapes and hundreds of cars that had been parked in the streets were smashed, one of them having a post shot through the top. One woman was dug from the rubbish of a hotel, twelve hours after the storm, still alive. The death list the next day

AFTER THE STORM HAD PASSED

was seventy-seven with three hundred and fifty injured, many of whom will undoubtedly die. The property loss was estimated at more than $1,000,000. Telegraph poles, snapped like pipe-stems, mingled with masses of wires, and trees plucked out by the roots, filled the streets everywhere. I have never seen anything like it, and I do not wish ever to see anything like it again.

A Tender Message

SOME years ago a good woman in New Hampshire gave a Conditional Gift to the Congregational Church Building Society. Every six onths since that time the promised dividend has en placed in her hands.

The eyes are now closed to earthly scenes. But an envelope which was not to be opened until ter her death she instructed her family to inform e Treasurer of the Congregational Church Buildg Society of her demise and to send to him the following lines: "Many thanks for the annuity that has been continued for so many years. It has been a great help to me. The weary quest is over now and He who loves me cries, 'Come unto me and I will give you rest'."

We are convinced that the Conditional Gift is more and more rewarding to the giver as time passes; but few have so tenderly recognized it. The "gratitude" of the saints as well as their "prayers" are as "golden bowls full of incense."

Recommendations of the Commission on Inter-church Relations

As Adopted by the National Congregational Council, May 30, 1927

1. That the progress of the Cleveland Plan of Union be viewed with sincere approval, the Commission on Inter-church Relations being hereby authorized both to foster it and to encourage a similar organized federation of any interests in other cities which may be ready to make the venture.

2. That the Council herewith express its approval of the recommendation of the Commission with reference to the Christian Church and authorize a continuance of friendly conferences with a view of promoting the closest practicable relationship of our two churches.

3. That the National Council approves as its own the joint statement of relationships worked out by the representatives of the Universalist churches and of our own. It believes that the breach of more than five generations should rapidly be forgotten and expresses the hope that the closest practicable union of our separate interests may soon take place. And instructs its Commission in conference with the Commission on Christian comity and unity of the General Convention of the Universalist Churches, to work out a plan to be reported to the next Council.

4. That the Council express to the Continuation Committee of the World Conference on Faith and Order its faith in the outcome of the Conference at Lausanne in August next, and pledge its cooperation in any well-conceived plan for drawing all our churches of every type into the closest po sible relationship of friendship, mutual suppo avoidance of opposition and spiritual fellowship.

5. That the Commission on Inter-church Rel tions be authorized during the next biennium do its utmost to draw together into a close feder union, not only the two Christian groups with whi we are in active conference, but all the church of the Congregational order which find themselv in general sympathy with such a statement of fait polity, fellowship and service as finds expressi in the Kansas City declaration of 1913.

6. That the National Council again place itse on record as being willing for the sake of promo ing the larger unities which our churches earnest desire, even to return to its historic designation Churches of Christ, a designation still largely us among us.

7. That the National Council is unequivocal opposed to all un-Christian competition betwe churches and to the encouragement of such con petition through missionary aid. It pledges i hearty cooperation with other denominations doing away with needless churches by allocati special responsibility for a field of service, by r ciprocal exchanges and by other similar method It joins in supporting such declarations and mov ments toward comity as have been approved b the Home Missions Council.

Rural Versus Urban

By ARTHUR E. HOLT, Ph.D.

Dr. Holt Is Professor of Social Ethics at Chicago Theological Seminary
This paper was presented at Omaha—EDITOR

I HAVE just completed a walking trip through the dairy district which furnishes Chicago with its milk supply. If you are suffering from a lack of social recognition, I would recommend a walking trip. You are an object of curiosity to all. Even the dogs come a half-mile down the road to meet you. When one dog leaves off the next begins. We spent one night and one day at the home of a leading dairyman of Southern Wisconsin. He is a member of the Congregational church. With pride he showed us his fine herd of milch cows and young stock. He told us how the herd had been built up by his father, who sold it to him as a business proposition. He told us—and it was confirmed by the local banker—that some time ago he was offered a sum for his far and herd which would have been ample compens tion for all his financial investment.

"I turned it down," he said, "because I like work, and I like to watch the herd grow. In son other work I would have had no special standi or significance. As a dairyman, I have a place the state and I have a good place to raise m family."

Now here was a man who was awake to th higher values of life, his psychic income from h work was greater than his economic income; h was a qualitative worker who needed not to b ashamed. He was immune to the speculative di ease which is eating like a cancer at the vitals

Vestern agriculture. I came back to Chicago and aw on the front page of the *Tribune* the statement, iat the milk drivers' union was asking for a five-ollar raise in their wages, and I saw this further atement:

"It is significant," said A. D. Lynch, director of airy marketing for the association, "that the wage ncrease almost exactly offsets the saving effected y the recent decision of the distributors to cut the rice paid to producers for milk ten cents per hun-red-weight beginning May 1.

"The wage increase will add one-fourth cent per uart to the cost of distribution. Dairy companies ill simply pay that much less for their milk. The roducers out on the farm plainly see that they re being forced to bear the increased city mar-eting cost."

Now I am assuming for the sake of argument iat this statement of the Illinois Agricultural ssociation is correct, and I want to call attention o what is involved. Here is a distributing system f milk which is sensitive to the demands of the onsumers; they assure you that your milk will not ost you any more; they are sensitive to the de-iands of the milk drivers' union, but I do not etect any concern as to whether these dairymen, ne-third of whom are drifting into bankruptcy, ne-third of whom by working fourteen hours a ay are just breaking even, are getting a square eal. I wonder if the situation has not changed o the place where it is the city churches which eed to do some educating of their constituencies oncerning the town and country problem. I have een thinking about what would be the effect of his action of the city distributors on my Congre-ational friend up in Southern Wisconsin. Would e still be glad that he turned down the chance o sell his farm?

How did we get where we are in modern agri-ulture? If you had lived in America one hun-red and fifty years ago, you would have been member of a town or country community, which vas more or less of a complete self-sufficient social nit. This community produced, sold and con-umed within its own boundaries the necessities of fe. You could have isolated that community and t would have carried on much as it had before. The spread between producer and consumer was light and direct. The farmer's wife sold good ggs to a village consumer because the habit of elling bad eggs to a consumer whom you had to neet on the street the next day was hard to form. You just didn't do it twice. To the little white hurch on the hill every Sunday morning came the lawyer, the doctor, the merchant, the baker, the candlestick maker, the blacksmith, the miller, the seamstress and the shoemaker. All shared in common worship and fused the diversity of their daily life in a common search for the common good.

And then something happened to our American way of making a living. We changed from home production and neighborhood consumption to high powered production in factory and on farm, and the sale of our goods in a world-wide market. The seamstress left that town and you will find her in the garment workers' factory; so also the black-smith, the miller and butcher are all living in communities where the overwhelming number of peo-ple do just one thing. Even the farmer became a specialist. Your New England farmer, who drove old Dobbin hitched to a light wagon into town had a basket of eggs on the seat beside him, a kit of butter under the seat and four sacks of potatoes and five of corn in the back of the wagon to be sold, traded and ground at the local grocery store and the local mill. But the son of this farmer went West, and if he settled in Iowa, he became a corn-belt farmer, if he settled in Kansas, he be-came a wheat-belt farmer, if he settled in Missis-sippi, he became a cotton-belt farmer, if he settled in Southern Wisconsin, he became a dairy-belt farmer, if he went to California, he specialized in fruit and eggs.

The change which has taken place is nothing less than revolutionary. The town and the surrounding country was once a self-sufficing economic and cul-tural unit. It is now a group engaged in specialized production of one major commodity dependent on the advantageous sale or trade of this commodity to other communities, which in their turn, produce their specialty. The farmer no longer sells eggs to a consumer. He sells eggs to a commission agent, who divides the eggs into fresh eggs, country eggs and eggs, and sells the fresh eggs to his par-ticular consumers, the country eggs to the ordi-nary consumers and the eggs to the restaurants. Now we have long recognized that this process of specialized production laid problems of Christian justice at the door of the factory, between those who are on the opposite side of a pay roll, and documents like the Social Ideals of the churches adopted by the Federal Council of Churches gives adequate recognition to this fact; but that docu-ment does not recognize that this same industrial revolution laid similar problems of Christian jus-tice at the gate of the farm between those who are on opposite sides of a load of wheat or a pound of butter. Of all the social statements adopted by

religious organizations, which I have seen, the Congregational alone contains a statement which includes the life of the producer on the farm in its program of Christian justice.

Now I am interested in making vivid the crises in Christian justice which emerge out of the new process which has separated the farmer from the consumer, and which has at the same time developed their different interests and made them mutually dependent on each other. I shall probably lay more stress on differences than on dependence because I believe that just at present progress can best be made by defining the issues.

The most obvious crisis grows out of the fact that the farmer and the big city are on opposite sides of a load of wheat. They do not see alike on the food problem. We gain nothing by passing too hastily over this. The farmer has food to sell which he wishes to sell as advantageously as possible. The big city has food to buy which it wishes to buy as advantageously as possible. I had this made very real to me one time in the city of Manchester, England. A group of us were spending a few days studying the great cooperatives which center there. These cooperatives were organized by labor unions to buy as cheaply as possible the necessities of life. Some of our party thought they had found the Kingdom of God on earth, but I was not so certain. One day when we were talking with the directors, I said, "What do you think of the Danish Milk Producers' Association?" "Oh," he snapped back, "they are a capitalistic crowd." "What," I continued, "do you think of the California Fruit Growers' Association?" "They are a selfish organization out for the 'almighty dollar.'" I said, "You evidently think that a consumers' cooperative out to buy the goods of life as cheaply as possible is on a higher plane than a producers' cooperative out to sell these goods as advantageously as possible." "Certainly I do," he said. This man had found no fault with the way the California Fruit Growers' Association on the technical side conducted its business. He had done something more fundamental. He had reserved moral standing for the consumers' group, and practically denied it to the producers' group. In the struggle for existence, this distinction would have been fatal. If the producers' group did not hav standing room in a moral order they would hav no chance in the economic order. It is right a this point that the farmer is probably going t find himself in conflict with the city liberal, wh has been able to grasp the fact that labor has th right to orderly market itself, but is not able t grasp the fact that the farmer has the right t orderly market his goods. Many a city libera would say that industry has no right to buy it labor in the cheapest market nor to take advantag of a surplus of labor to break down the standard of wage and of living which the laborer has se cured, and yet these people look on with perfec complacency when a surplus of cotton causes th price of cotton to fall from thirty cents to ten cent a pound, and think that it is good business for th spinning mills to buy up their supply of cotton fo two years ahead under such conditions. They hav encouraged labor to protect itself against the sam conditions by the organization of labor unions an the limitation of immigration, but they think tha the farmer who organizes, and in an orderly wa protects himself from being the victim of his ow surplus is making an expression of his selfishnes and provincialism. If we have not the moral righ to buy our clothes at sweat-shop prices have w the moral right to buy our food in the cheapes market?

We seem to have developed our national though policies to this extent. If an invasion of bol weevils or a drought comes along and takes care o a farmer's surplus, and he gets a fair price for hi cotton, we call that sound business; if a grou of farmers organize for the ordered disposal o their surplus, we call that unsound business. Ev dently we had rather trust bollweevils than th judgment of men. There was a time when w looked upon a drought or a frost or a grasshoppe plague as a divine judgment and visitation. No the modern farmer takes his bonfire and his irr gation ditch and fights off his frost and his drough and there is no one to say him nay. I wonder ho long it will be before he will assert his right t treat his surplus in the same way. Again the seems to be possible a working alliance between better theology and a better economic practice.

ONE interesting feature of the Omaha Council was a considerable attendance of Welsh Congregationalists. An English and Welsh service was held in the Lowe Avenue Presbyterian church, at which Rev. Owen Thomas of Fontenelle, Iowa, presided. Rev. J. Morrison Thomas, of Chicago, preached an English sermon and Rev. H. Hughes of Youngstown, Ohio, preached in Wels On Friday night, May 27, a dinner was given the Welsh delegates by the Welsh people Omaha, which was largely attended and very grea ly enjoyed.

The Santee Chorus at the National Council

Sopranos:

ETHEL WICANHPISKAWIN (Lady white star) FRAZIER, } twins { Santee Reservation, Nebraska.
EDNA WICANHPITOWIN (Lady blue star) FRAZIER, } twins { Santee Reservation, Nebraska.
ESTHER MAHPIYATOWIN (Lady blue sky) HARLAND, (Isaniti Dakota) Santee Reservation, Nebraska.
BELLE PENISKA, (Ponca) Rosebud Reservation, South Dakota.
DOLLIE PENISKA, (Ponca) Rosebud Reservation, South Dakota.

Altos:

GLADYS (Lady village chief) RIPLEY, (Ree) Fort Berthold Reservation, North Daktoa.
JANE WAGLUSOTEWIN (Lady Benevolent) HALFRED, Cheyenne Reservation, South Dakota.
IRENE CRAWFORD (Sissitonwan) Sisseton Reservation, South Dakota.
ELLA ZIZILA (Yellow haired lady) ANTOINE, Rosebud Reservation, South Dakota.
NORA MAZASKAWIN (White metal or moneyed lady) ANTOINE, Rosebud Reservation, South Dakota.
CRESSIE DAUGHERTY, (Kudwicasta) Lower Brule Reservation, South Dakota.

Tenors

RALPH SHEPHERD, (Sissitonwan) Sisseton Reservation, South Dakota.
HERBERT CRAWFORD, (Sissitonwan) Sisseton Reservation, South Daktoa.
SILAS TATANKAPSICA (Jumping-buffalo) JUMPINGBULL, (Oglala) Pine Ridge Reservation, South Dakota.
GEORGE LEO WAHCASU (Flower seed) SELWYN, (Ihanktonwan) Yankton Reservation, South Dakota.
WALLACE EAGLESHIELD, (Titonwan) Standing Rock Reservation, South Dakota.
STANLEY MCCLOSKEY, (Oglala) Rosebud Reservation, South Dakota.

Basses:

JAMES WANJIKTE (Kills One) WHITEBULL, (Titonwan) Standing Rock Reservation, South Dakota.
PERCY ZUNTA (Earnest) TIBBETS, (Titonwan) Standing Rock Reservation, North Dakota
CHRISTIAN WHIPPLE, (Isaniti Dakota) Santee Reservation, Nebraska.
JACKSON RIPLEY, (Ree) Fort Berthold Reservation, North Dakota.
JOSHUA FIRETHUNDER, (Oglala) Pine Ridge Reservation, South Dakota.
FRANKLIN DE CORY, (Oglala) Rosebud Reservation, South Dakota.

Assigning Projects in the Local Church

By HERBERT W. GATES, D.D.

IN the April number of THE AMERICAN MISSIONARY is an article entitled "Four Aims or Ideals," discussing missionary work in the church and, in particular, the assignment of projects.

The fourth aim mentioned is an effective missionary committee, with a suggestion as to the relation of this committee's work to that of the Church School.

This relationship needs emphasis because of the introduction of the project plan into the promotional program.

For several years the project principle in missionary education has been followed in many of our Church Schools. Departments, classes, or the school as a whole have become interested in studying some specific field of missionary work with the purpose of learning more of conditions and needs as the basis for more intelligent giving.

The result has been a growing interest in missions and more loyal support. It would be most unfortunate if the new plan should in any way diminish the effectiveness of such work as this, and it need not do so if a little care is taken to link up the new plans with the old.

A good many letters have come from leaders in World Service Schools and others in which missionary education has been effective, showing the need of care at this point. The writers say that their schools or groups have chosen projects, secured material and begun work. Then they are suddenly informed by the officers of the church that a list of projects has been assigned to the church and tha the school will be expected to help support these i order that the apportionment may be met.

Some infelicities are inevitable in the sudden ex pansion of a plan such as this. It is hoped that th benefit accruing to a much larger number of perso by means of more definite and interesting missio ary education will outweigh the losses that may b suffered by some. But even these losses may an should be reduced to the minimum. In many case even though the particular projects planned by th school may have to be changed, it will be possible t find something in the new list so closely akin t these as to prevent loss of interest or waste of th effort that has been expended. If this is to be accom plished, certain precautions should be observed, a follows:

1. As far as possible, churches should have op portunity of choice from the projects assigned t their state.

2. The missionary committee, or whatever com mittee is responsible for this work in the loc church, should be fully informed as to the nature an extent of any similar project work already unde taken by its Church School, young people's societ woman's society or any other organization doin such work.

In order that the work may be correlated to th best advantage the Church School, or any oth organization engaged in missionary education, shou be represented in the membership of the church com mittee.

From the Banks of the Mississippi

By MISS EDITH JACOBS

SEVERAL of us Le Moyne teachers readily accepted an invitation "to see the high water," taking with us four large bags of clothing, such as we could get together among ourselves. It certainly was a sight to see the people of all kinds coming across the bridge. White and colored, men, women and children coming, going and standing about, not knowing what to do. They had to flee for their lives, poultry and stock being drowned. We walked across the bridge. The water was forty-six and a half feet high. Looking towards West Memphis, we could see the whole village under water; just the tops of the houses were showing. One of my pupils who lives near the bridge was on the watch day and night to shelter the sufferers. feed them and give them clothes, after which sh sent them to the Red Cross. The refugee cam near here cares for twenty-five hundred.

The refugees from Arkansas came so fast th there were more than we could supply. This ga me an inspiration. Why not write North for hel I did so, and in ten days barrels, packages an money came pouring in. My sewing room at L Moyne was turned into a clothes room where th teachers helped to sort the clothing, putting it in bundles which I sent to North Memphis. Ma refugees whom no one else had reached we helped. Many flood sufferers were taken in friends who were about as poor as they were. is the way of the colored people here to lend a hel

g hand to the unfortunate ones in time of need. It certainly was a touching thing to see so many aiting for clothes. Once they were taking the eople in boats as the water was rising very fast. A man who had waited for his brother to come finally went to the white man he worked for and asked if he had seen his brother. They went in search of him, and found the brother, wife and four

REFUGEES FROM "THE HIGH WATER"

n old colored man on a white mule was splashing ound in the water, warning the people to get ady. One man with his family had fled for fety to a tree as the water was coming so fast, t after thirty-six hours he saw his children drop e by one into the flood before rescue could reach em. One woman told me that as she and her ur children were working in the field she heard a ud noise like thunder. It was the breaking of e levee. She looked toward her cabin home in ne to see it submerged by what seemed to her a ountain of water. After running for a long way ey found a resting-place on a hill from which they re rescued and brought to the camp here. Presint's Island is across the river from Memphis. children—two of them had starved to death. They were brought to the hospital here so famished they were hardly able to talk, having had nothing for twelve days but river water. The new-born baby of one refugee mother was promptly named "Floody Greene."

One of our own colored teachers at Le Moyne, who is president of the Social League, has also helped to distribute our material. She goes to the hospitals every Sunday and studies the need of all cases individually.

Le Moyne is glad to have part in this great relief work, thanks to generous friends in the North who remembered the words, "I was naked and ye clothed me."

NFORMATION gathered for the new Congregational Year Book shows a decrease of enty-two in the number of churches, during last two years, while the membership has reased 35,000, the new total membership ng 914,000. This development of fewer but ger churches is said to be the result of two damental principles which characterize Congreionalists: first, the devotion to an effective program of evangelism; and, second, determination that they will have no part in bringing about or in continuing an "overchurched" condition in any community. For the last eight or nine years the churches have been uniting on a nation-wide scale in a program of pastoral evangelism. During these years the net membership has increased from 808,000 in 1919 to 914,000 in 1926—a growth of 104,000.

Green Lake Conference: Its Triple Appeal

By DOROTHY WALTERS

GREEN LAKE! What a thrill those two words give. Do we love it? We do! Who are we? Everybody who has attended the Wisconsin Congregational Young People's Conference at beautiful Green Lake. Thirty-five of us were there just six years ago when the first conference was held; one hundred and seventy-five gathered last summer; and two conferences will be held this year to take care of us all. The popularity of the conference is due largely to its triple appeal.

The first appeal is made through the classes to which almost the entire morning is given. Here problems are worked out, ideas are exchanged and valuable material gained. Are they dull? Not for a minute. How interested we were in the study of the life of Christ, Old Testament prophets, story telling, Turkey today and religious dramatics! Delegates go back to their churches with new vision and better equipped to enter into the life of the Church School and the church. The worth of the conference in training and spirit is recognized and heartily endorsed by the grown-ups.

Second, the social appeal. Enthusiastic young people with a common purpose and similar aspirations are sure to become speedily acquainted. The change of seats in the dining hall, launch rides about the lake, division into competitive squads, hikes, swimming, tennis matches, baseball and volley ball and in the evening, playlets, stunts and talks, soon change a group of strangers into one big, happy family sharing experiences and companionshi

Last and best, is the spiritual appeal. After brea fast all gather for a devotional service. Scriptu is read, interpreted, and a hymn or two is sun Just before noon, convocation is held. Here t camp choir sings and the leader conducts bri helpful discussions. At the sunset hour comes t most lovely and inspiring period of all. The enti group gathers on Sunset Point, looking over t quiet, lapping waters, where the sky is changing now orange, now yellow, now rose, pale pink, a lavender. Here with the beauty and calm of t passing day, God is closer. The vesper talk is sho and inspiring; the hymns float over the shadov water; the sentence prayers arise; the light fad It is time to go into the auditorium for the evenin entertainment.

There are special services on Sunday and in t evening a general discussion. Keenest interest a sincere expression are apparent on all sides. La year the Sunday evening meeting closed with impressive candle-light service.

The last evening of camp is the saddest, mo beautiful and unforgetable. A big bonfire is kindl on Sunset Point. In its light the friends rise wi overflowing hearts to tell how much the week h meant. It is the last time all are together. T flames die down, the voices cease—a few hours a the conference becomes a happy, lasting memory carry till another year.

The following extracts are taken from

THE DAILY SQUAWK

(Formerly The Green Lake Squib)

Motto: Everything but the truth.

Editors-in-chief:

Dorothy A. Smith, Burlington

Roger Ela, Whitewater

Published daily by the Congregational Young People's Summer Conference, Green Lake, Wisconsin.

Editorial

"Send Out Thy Light"

The past six days have been full of valuable experiences and enlightenment for all of us; we have attended morning and evening devotions, convocations, and classes with open, receptive hearts for the most part; we have had as another source of invaluable inspiration the leadership of some of the most enthusiastic Christian men and women of this part of the country; and we have enjoyed the unusually beautiful surroundings which have greatly help the spirit of the conference. In view of all th does it seem that there is anyone who could possib go away without being greatly benefited spirituall

But may we be mindful of the fact that our du is to serve as mediators between this conference a our churches and home communities. We, who a here, have been especially favored by being enabl to go, so we are really duty-bound to give out all th we have assimilated by spreading the inspiration a telling concretely of the methods and facts of whi we have learned. Let us make our home organiz tions feel that they have been amply repaid f sending us, so that they will be anxious to send larger delegation to Green Lake next year.

News

"Sunset" Serenades

Wednesday night, shortly after taps had sounde the girls of Sunset Cottage, accompanied by M Stevens, came down from their dormitory on t

l and serenaded the inmates of the Institute, Hul-rt Hall, and the cottages. They sang "Follow the eam," "Skinny Marink," "Mellow Moon," "With meone Like You," and "Run Along Home," ac-

npanied by ukuleles. It was, as Dr. Nolting has d, very impressive and inspiring to hear the ains of "Follow the Gleam" softly coming from e darkness and see the flickering lights that the ls carried.

Class in Dramatics Gives Entertainment

Thursday evening the Dramatics Class, under the rection of Mrs. Mayer-Oakes, put on a program ich consisted of four types of Educational Dra-tics.

The first type was a Japanese pantomime, "Cat ar."

The second, given by seven girls, was the dramati-ion of a Chinese song, "Yum Foo Li."

The third was the dramatization of a Bible story, story of Esther.

The dramatization of the hymn, "Master, No ering," was the fourth type.

The success of an entertainment of this kind de-nds a great deal on those behind the scenes.

The purpose of the course in dramatics and of s program was to show how a group of young ople with a limited supply of costumes and stage operties could, in a comparatively short time, t on an effective and very worth while program.

Athletics

Baseball

The students were divided into four groups and h had a baseball team. There were also three teams made up of members of Sunset cottage, the Institute building, and the faculty respectively.

The groups met each other on the diamond at various times during the week.

Daykolah

Tune—"I Would Be True"

Dear are the days on Daykolah the lovely,
Rich are the years we hold in memory;
Bright gleams the gold of sunsets on the waters,
Glad rings the cheer of voices fresh and free.

Fair are the dreams of service in the Kingdom
Deep in our hearts we hear the voice divine;
Fit me, O Christ, to meet the mighty challenge
I follow thee, and may thy joy be mine.

Night Rain

Last night
As I lay in bed
I heard the wind
And the rain
Playing at dice
On the roof overhead.
What were the stakes?
I couldn't hear.
Who won?
I fell asleep
Before the game was done.
—A. Dreamer.

Why I Like to Come Back to Green Lake

From an Old Veteran

1. Wonderful inspirations that are gained in classes.
2. Lasting friendships among students and faculty.
3. Beauty of the Lake brings you nearer to God.
4. Clean sports indulged in.
5. Homelikeness of the living conditions.

Places to Preach

How a Woman Found and Served Them

ON a certain eventful day in the year 1904 Rev. Harmon Bross, then superintendent of missionary work in the state of Nebraska, received a letter from a woman who had recently been ordained to the Congregational ministry asking for "a place to preach." He decided to find one for her. "There is a discouraged little church at Linwood. It is self-supporting. Go down and see what you can do."

Minnie J. Dickinson went. "The discouraged little church" had been a flourishing one formerly and in it some splendid workers had been trained. But a large number of Bohemians had come into the community and bought a great deal of the rich farms, much of it from members of our church. Consequently very few Americans were left in the organization. But they had kept the work going. It was not easy in those days to interest the older Bohemian people in this country in any Protestant religious services, but they had no objection to the children attending church and Sunday School. Mrs. Dickinson remained in Linwood four years, and during that time a number of the Bohemian children united with the church and in some instances the parents came to the services also. Mrs. Dickinson contributed a wonderful influence to the Christian and social life of this little town and after four years left it to take up work in another Nebraska city.

AFTER SUNDAY SCHOOL AND BEFORE CHURCH

After finishing her work in Nebraska, circumstances brought about her removal to Boise, Idaho. In this city she organized, with the aid of six faithful Congregationalists, the Wright Memorial Church. A report from Mrs. Dickinson sent in years ago on the founding of what she called "The Strawberry Church," is still remembered at he quarters. The folks then in the office were thrill for the story of how this organization had b financed to an almost unbelievable extent by sale of strawberries picked by members of the c gregation was of unusual interest.

Wright Church grew and prospered and M Dickinson moved out on a "homestead." Howe she had got into the habit of scouring the hori for opportunities for missionary service and fin began to care for a circuit remote from religi services of kind.

She left hc on Thursd morning went by trai Mounta Home, whe she spent night. The n morning went to Brun by stage. T ride oft proved exciti for the hor were change a certain pc on the way one big bl horse alw had to be wl ped before could be hitc up with the others. The passengers had to be the stage before he was fastened to the traces, he would not stand still an instant. Mrs. Dickin usually occupied the seat with the driver and order to keep her from pitching out when horses lunged off, she was fastened to the s by a leather strap. Four men held the horses, driver holding the reins and also a large blacksn whip. At a word from the driver, every man go the horse he was holding and jumped aside, straining at the tugs and pulling on the bits, th powerful animals would draw the heavy st through the sand and up a long hill in less time t it takes to tell it. They would reach Bruneau ab noon.

Mrs. Dickinson devoted the afternoon to mak

rsonal calls and advertising the Sunday night serv-
, and the next day at noon she took another stage
r Hot Springs. The night would be spent in

SOME REGULAR CHURCH ATTENDANTS

nebody's log cabin, and next morning services
ere held in the schoolhouse, returning to Bruneau
the afternoon to prepare for the evening meet-
g. The services were held in the dance hall, which
s given up to dancing on Saturday night and it
as necessary to hire someone to
veep it out. On one occasion after
iting a boy to do the work, Mrs.
ickinson went to see how it was
oming along. The boy was sitting
n the front steps resting. "Did you
ean the hall?" she inquired.
"Just got through dusting," he
sped. "I'm going to sweep now."
The care of this circuit also made
ecessary a trip across the desert in
n entirely different direction to
randview. It was a thirty-mile
ive. Sometimes the driver would
t out to kill a rattlesnake; at other
nes he left Mrs. Dickinson to hold
e horses while he shot a coyote.
The time was spent at Grandview
making calls, preparing for serv-
es, visiting the sick, and so forth.
ne return route took in Oriana,
urphy and Castle Rock, where
rvices were held on week nights.

This trip had to be given up in January, when the roads became so slippery that horses and stage once slid down a steep hill and tipped over. Upon another occasion a young, unbroken broncho was hitched to the stage. He broke the harness and tried to climb into the front seat. The driver afterward remarked: "That preacher woman was very brave not to jump." He forgot that she was buckled in.

Another station served for several years and hard to reach was Pearl, a little mining camp up in the mountains, another all-day drive. It was before prohibition; when the driver got drunk as he often did, Mrs. Dickinson would tumble him into the back of the stage, take the reins and guide the horses down the slippery mountain roads. On one trip particularly careful driving was necessary. She worked the heavy brake as best she could with her foot and exerted all her strength to hold in the tough-bitted beasts. Just as she would get them to slow down on a dangerous piece of ground, the drunken driver in the bottom of the stage would shout: "Get up, one of you." The horses knew his voice and away they ran, finally taking the bits in their teeth and tearing around curves, over stones, in and out, up hill and

PRIMARY CLASS, FARGO COMMUNITY CHURCH

down, reaching the end of the journey in less than half the usual time.

For the last three years Mrs. Dickinson has been in charge of the Fargo Community Church, a country point in Canyon County. There are fifty-four families in the parish. They hope some day to have a church and parsonage. Meantime, they are worshiping in an old school-house.

Any story of missionary service, as often as it must be told, is like putting together the parts a puzzle, and even when done with care and patien does not always give a telling picture of the situ tion. Here is the story of one missionary who h had the vision of a certain attainment and has act on her vision. She has faith in the future of h country and in the power of the gospel and h done what she could to instill a similar faith in t people with whom she has served.

World Service Schools: Plans for the Future

By JOHN LESLIE LOBINGIER

"NOW that we have the new denominational plan I suppose every Sunday School will work for its own church projects and it will no longer be possible for World Service Schools to receive suggestive material for their programs of missionary education as in the past." This statement in various forms has appeared in many letters and has frequently been heard during the past few months.

Fortunately it does not represent the present situation correctly. There is no reason why the World Service plan should not function even more effectively in the future than in the past. Toward that end the new "project plan" will be a help rather than a hindrance.

The new World Service plans will be explained by letter to the various correspondents in September. It seems desirable, however, that some preliminary statement should be made this far in advance for the best schools will make their plans for the coming year early. It is hoped that the new plans may have in them sufficient appeal to bring many other schools into the World Service fellowship.

It is proposed that for schools whose organization permits there shall be three sets of material in the field of missionary education: (1) Primary material; (2) Junior material; (3) General material. Schools that are not large enough to justify so much division will be advised to use the first and a choice of the second or third if possible. If it is necessary for pupils of all ages to be together for their missionary education it is suggested that they use either the junior or the general material.

For primary pupils four course-units are to be offered for use each year, or twelve during the three-years' cycle of the primary department. These are to be on such themes as: "Our American Indian Friends"; "Children of Japan"; "Children at Ellis Island," etc. It will be suggested that each subject cover a three months' period whether it receive specific attention every Sunday or on only a few Sundays. The helps will be prepared with bo possibilities in view. If it is deemed desirable th primary children have a part in the projects of t church some of those projects will almost inva ably be found to bear a close relationship to one the course-units.

For the junior department a more advanced s of course-units will be proposed including su themes as these: "Leaders in world-friendship "Boys and girls around the world"; "Allowanc and earnings and how to use them"; and so fort It will be equally possible to relate any of the simple courses to a local church project, althou some may not care to do so. Whether or not th connection is made with the local church projec such a six-year course as is being proposed f primary and junior pupils will constitute valuab foundational training. Certainly the reader will n assume that such a "six-year course" is one that to supplant the so-called Church School course study for these years. It is not to affect that the least but on the other hand is to be (1) a te minute period of its own each Sunday, or (2) wov into the worship period each Sunday, or (3) us perhaps four or six Sundays during the quarter.

The general material will be somewhat differe in nature. A moment's reflection will make it cle that, if we are to observe the spirit of the "ne order," we cannot follow the same monthly sche ule as in the past. For the work of the states given a new emphasis. It is to be proposed th during four three-months' periods the thought successively: The World; The Nation; The Stat The Community. In every case there should room for study, service and giving. The first thr interests may always be related to the projects the local church. The community interest may repr sent some aspect of the work of the local chur or it may have to do with a hospital, a childre home, or some other near-by enterprise. It is i portant that the church should train its young peo

into a genuine concern for worth while causes nearest at hand as well as for those that are most remote geographically. The new chart will give an opportunity to record and visualize the work of the school in all four of these directions.

This is merely a preliminary statement and therefore brief. Any questions or suggestions in regard to it may be addressed to the writer at 14 Beacon Street, Boston. The proposed plan is that of the temporary Advisory Committee on Missionary Education, appointed by the Commission on Missions last January—a committee including in its personnel representatives of the American Board, the home Boards, the state organizations, the Promotional Council and the Education Society. Incidentally, it may be mentioned that in accordance with the action of the National Council at Omaha a new Committee on Missionary Education, responsible to the Commission on Missions, will continue the work of the former temporary committee.

She Did It

By Secretary FRED LESLIE BROWNLEE

SHE did it and she keeps on doing it. Who is she? Mrs. Charlotte Hawkins Brown. What did she do? She did the impossible. How does she keep on doing it? By faith, hope and love, to which she adds all the power of a keen perception of values, a forceful personality, an indomitable will, exhaustless energy and an ability to tell her story convincingly in private and from the public rostrum.

MRS. CHARLOTTE HAWKINS BROWN

Twenty-six years ago Mrs. Brown, then Miss Charlotte Hawkins, accepted an appointment as the lone teacher of an elementary school for Negro boys and girls in the vicinity of McLeansville, North Carolina. The one-teacher school met in the little Congregational church. Its main assets were the teacher and the pupils, which, after all, are the real assets of any school.

To those from afar, neither the church nor the school amounted to very much. Furthermore, there were so many more promising opportunities and demands which were draining to the last penny the limited treasury of the American Missionary Association that at the end of Miss Hawkins' first year the school was ordered closed and she was offered appointment elsewhere. But the poor, lone folk of McLeansville felt differently about the situation. There might be other opportunities of greater significance than McLeansville, but to them McLeansville was everything and its children were their children. So they begged Miss Hawkins to stay. Silver and gold had they none, but such as they had they agreed to share. They could shelter her, feed her and furnish wood for the school fires. What could a woman of faith, hope and love do? She did it and she kept on doing it. The various epochs of the fascinating and heroic story were told vividly in pageant form at the celebration of the school's twenty-fifth anniversary a few weeks ago.

There were personal friends in and about Cambridge and Boston. Chief of these was Alice Freeman of Wellesley College. It was she who had met Charlotte Hawkins one day as she pushed a baby carriage with one hand and held an open copy of Virgil in the other. She touched the little brown girl's shoulder and asked a few questions. She discovered ambition which she quickened through hope. Later, Miss Hawkins was a pupil in the normal school preparing herself to teach school. After that first year at McLeansville she told her story to this great friend who had now become the wife of Professor George H. Palmer, of Harvard. Mrs. Palmer promised to help and she kept her promise.

Then followed the lean years of struggle to keep alive and gradually develop a real school. Then Mrs. Palmer died. Dr. Palmer consented to naming the school "The Palmer Memorial Institute." The school community had become known as Sedalia. Year by year friends were added. A young bride

from New York came with her husband to spend their honeymoon on a farm near the school. They kept coming annually. For twenty-five years Mrs.

GALEN L. STONE HALL

Brown and that young bride have been very close friends. She has adopted the school and the school has adopted her. She introduced Mrs. Brown to others who have become warm friends and loyal supporters. Then came the fire which destroyed the old schoolhouse and a friend of the young bride introduced Mrs. Brown to Mr. Galen L. Stone of Boston. He and his wife visited Sedalia and decided that Palmer Memorial must have a modern academic building. He gave generously and for several years a beautiful building has graced the campus. Meanwhile, some influential southern white people of Greensboro became interested and they have done much for the school. Chief among these has been Mr. Wharton, for years president of the Greensboro bank.

At last the school was on a solid foundation with a bright future ahead. Its trustees became fearful should something happen to Mrs. Brown. They wanted her to affiliate herself with a substantial society whose business it is to do the kind of work she had been doing. So she came back to the A. M. A. and requested that her school be made an A. M. A. school. But the A. M. A. was hard-boiled. It already had more schools than it could support. It was not looking for more responsibilities. It simply could not see its way clear to accept Palmer Memorial without sacrificing some other school or schools. A committee was appointed. Investigations followed. Committee meetings were held. Palmer Memorial was visited. And then came a colossal proposition from the A. M. A. In brief it was this: "We appreciate the good work which Mrs. Brown has done. We are impressed with the character and possibilities of her school. We would consider it an honor to add her school to our list of schools, but we simply cannot do it, for at least five years. Furthermore, Palmer Memorial needs a dormitory and a dining hall. We must not become responsible for these. And then an endowment should be provided and we cannot provide that. If, however, Mrs. Brown will secure satisfactory pledges guaranteeing the current expenses of the school for five years and if she will secure one hundred and fifty thousand dollars for buildings in one year's time, and after that another one hundred and fifty thousand dollars for endowment, then we will accept the school."

To Mrs. Brown's trustees this seemed absolutely impossible. But Mrs. Brown said, "Give me a chance, I think I can do it." And she did it.

A few weeks ago people gathered from everywhere, North and South, colored and white, to celebrate the twenty-fifth anniversary of Palmer Memorial Institute; to dedicate Galen L. Stone Hall, a dormitory, and Kimball Hall, a dining hall and to honor Mrs. Brown. It was a great event. For three days we reveled in joy, good will, congratulations and praises. There was not a hitch in the programs. There was not a cloud in the skies. There was not a single poor speech. With songs and cheers full of pathos and enthusiasm the students sensed the situations and appropriately responded to the various addresses. The most impressive moment came during Dr. Blanchard's

KIMBALL HALL

dedicatory address when he mentioned the name of Mr. Galen L. Stone. Immediately the students arose and stood at salute in a silence that was

as fitting and effective as it was awe-inspiring.

Thus the years have come and gone, but not so easily and joyously as we came and went to Sedalia for the celebration. These years have been full of struggle. Failure and success have followed each other. There has been enough of the former to keep one humble and plenty of the latter to make it all worth while. Before starting her second quarter of a century, Mrs. Brown will spend the summer in Europe and the fall, winter and spring in study in the East. With her go the congratulations, admiration and love of her scores of friends.

Week Day Church Schools

DO the churches of your community provide regular and systematic week day religious education for the boys and girls? If not, are you planning to do so? Now is the time to think of it if you are to begin work next fall.

In this connection, a quotation from "Week Day Church Schools: Why and How" is helpful.

Answering the first query of the sub-title, L. W. Shultz, the writer of the pamphlet, gives ten main reasons why week day Church Schools are needed, as follows:

"1. *To secure the time and frequency necessary for religious education.* Religious education at present is, in the matter of time, entirely inadequate for good teaching of religious truths. The periods are short and often interrupted, and they come a week apart. No other fields of learning attempt to use periods so distributed—nor indeed can they—and succeed. The needed information, development of ideals, and exercise in expression cannot be acquired in the present time schedule.

"2. *To touch many children who are without religious teaching.* The Sunday School reaches only about one-fourth of our youth. Those who are touched will have this additional instruction. The week day schools in operation prove that a large number of children now not in Sunday School will be enabled to receive religious education. In the Calumet district one-half of two thousand week day Church School attendants were not enrolled in Sunday Schools and in some classes as high as ninety per cent were not Sunday School attendants. (Dr. Betts: Aims of Week Day Religious Education, *Religious Education,* February, 1922.)

"3. *To make religious education an integral part of all education.* This kind of work on week days will place religious education in the general education program. It belongs there, for no education is complete unless the religious element is cared for and developed. When the state allows the church to use part of the time that has been given, or rather used by, the public school hitherto, in giving religious instruction, then and not till then will religious education be made an integral part of education. The state is generally ready now to do so. In many cases, unfortunately, the church is not ready to act.

"4. *To give religious training an opportunity to reach the life of youth at the proper time with more suitable materials than are being used.* Better grading and more nearly graded materials are used in week day work. The public school grading is used. This is better than age grading. Material adapted to the age-group ability is used and planned more definitely than in the Sunday School, and there is so much more of it. Every child has a right to have the proper religious development at each stage of life.

"5. *To place religious education on a plane equal in standard to that of the public schools.* This implies that the community or public school would require that the teaching done and equipment used would gradually be brought to the standard of the public school standards. The superintendent of the city schools of Dayton, Ohio, has told his public school teachers that the work in the week day schools there is on the average higher than the work in the public schools. He is able in this way to challenge his own force to better work. Religious education in the Sunday Schools, as now administered, will never become high class work. It must be made a more serious job than volunteer work for anyone who feels inclined to spend her energies in Sunday School teaching. We have too many of that kind before classes now. There are far more so-called Sunday School teachers now than there are public school teachers, but there are not nearly enough *teachers.* And if the proper basis and method for work were adopted a fairly good per cent of the teachers needed for week day work could be found. We have more teachers in Sunday Schools than would be necessary if churches could be reduced in number and cease competition.

"6. *To help bring about a unified correlated program of religious education in the local church.* There are at the present time many agencies for teaching in most churches. If the week day Church School work is properly introduced it may be made the occasion for a reconstruction of the whole church program of religious teaching. This reconstruction is sadly needed in most churches. Aims, programs

and simple organization machinery need to be found in most church programs. This sort of a school, put on in a cooperative effort or by an individual church, will suggest and bring to the fore the whole religious educational program. It will tend to become one.

"7. *To enable the church to fulfill its function as a great teaching agency rather than a preaching organ only.* The great commission of the Master Teacher was Go, Teach, Baptize, Teach. We have emphasized the conversional side to the neglect of the teaching, not only before but especially after conversion. The church needs more time and has more time to do this teaching work in the week day school. It is right that the church should request and receive several hours of the child's time during the week, for the teaching of religion to him.

"8. *To break down narrow sectarianism by engaging the different churches of a community in their common duty—the teaching of the common religious elements of their faiths to all the children.* There is nothing that will unite people like a common enterprise. Charity—common ground in most cases —will be emphasized, and folks will discover that their neighbors are better folks than they thought. These antagonisms have been a very great educational hindrance.

"9. *To build into the nation of tomorrow the ideals of good citizenship as held by the common elements of Christian faiths.* The security and destiny of America and of any nation is dependent on this very process. The Americanization of the immigrant in our midst, his very assimilation into the American group, can be done in no better way. Blessed is that nation that builds into its blood, moral and religious fiber.

"10. *To help meet the 'universal need and increasing demands for dynamic religion to act against the widespread immorality and deterioration of ethical standards characteristic of the present.'* (Dr. Betts *Religious Education,* February, 1922.) The truth of the above reason is obvious. The more time given the better the work is done, and the more folks that are taught, will result in better and higher accomplishments in developing a saner and more moral social order."

A Student Rally at Avery Institute

By MISS R. M. PENDERGRASS

WHEN the raising of thirty-five hundred dollars for the maintenance of Avery seemed very doubtful, the faculty held a meeting to see what could be done. For several reasons the trustees had not been successful in raising the local share of the expenses of the institution. The time was very near for the closing of the "drive" and only sixteen hundred and eighty dollars had been raised. The situation was alarming. It was quite evident that something had to be done, and quickly. Some time previous it had been agreed that faculty and students would not be asked to share the responsibility of raising money; but this was a crisis.

It was suggested that a student rally be launched. Some agreed; some thought that the majority of the students could not be interested in giving their time to raise money. Finally, the students were called together and the financial crisis of their school explained to them. The history of the next few weeks is almost romantic. Classes vied with each other for the loving cup offered to the class raising the largest amount. They were divided into groups under captains. For enthusiasm, pep and energy it was a tonic to see the earnest little groups meeting after school to plan ways and means. It was infectious; those who had not been so interested from the beginning became curious and then enthusiastic. The most unique posters began to appear. All the afternoons after school hours were filled with the sound of joyous voices practising for minstrels, vaudevilles and amateur boxing contests. Many parents who had never been interested in the finances of the school beyond the payment of the monthly tuition, infected with the enthusiasm of their children, interested themselves to a surprising degree in the rally.

Chapel hour was looked forward to with great expectancy because of the notices that were read. One group raised a considerable sum, due to the curiosity that was aroused by a notice announcing "Pre-War Root Beer" for sale at recess. From the evident popularity of the sale stand it must have been a delicious beverage. One class gave a minstrel show in a neighboring town and engaged trucks to convey those who desired to go. Besides being a delightful outing they raised a goodly sum.

Hitherto unsuspected talent was discovered. Actors, dancers, singers were revealed in these programs and entertainments.

March 31 was the date toward which all looked. Those of us who watched and worked with the students felt certain that we would raise at least five hundred dollars. The day before the close of

he rally it was rumored that one class had one undred dollars. The other classes became frantic. Visions of the loving cup began to fade. One class had nearly ninety dollars. They called a meeting o see what could be done. (Incidentally, this lass won.) Some were too excited to sleep that ight. The next day, the thirty-first, excitement eached its zenith. Concentration on lessons was mpossible for students and teachers. Money came n until noon, the hour for the rally.

The entire school assembled and with more joy nd fervor than ever sang the Avery song,

"And now we'll join together
And for Avery sternly work
Let not a one be faint of heart
Nor any duty shirk."

The classes reported in order, the amounts being written on a reversed blackboard so that none could know them. The nervous strain was telling on some who became almost hysterical. Finally the board was turned, revealing the following figures:

Primary Department	$130.00
Sixth Grade	56.05
Seventh Grade	115.50
Eighth Grade	167.10
Ninth Grade	209.45
Tenth Grade	219.50
Junior Grade	122.00
Senior Grade	115.50

The tenth grade went mad. The cup was theirs. Prizes had been offered to individuals reporting the largest amounts. The first prize, ten dollars' worth of materials and trimmings for a silk dress given by Condon's Department Store, was won by a girl in the tenth grade who reported twenty dollars and fifty cents. The first prize for the boys, a spring hat offered by Jack's, was won by a ninth grade boy. Several other worth-while prizes were offered. The girl who won the second prize won by ten cents. She reported eighteen dollars and ten cents, and the girl with the next highest reported eighteen dollars. The ten cents had been for her lunch and after some hesitation she decided to give it, thus winning the silk scarf. When the amounts were totaled the figures were $1,135.10.

Just as great moments produce great men, so do crises bring out the best that is in all of us. Like patriotism, school loyalty may be something that we have all unsuspectingly until some great moment calls it forth.

The parents and teachers of the students of Avery Institute have much to gladden their hearts in the fact that they work with young lives so generous and willing at the call to arms.

Do any ask if there be any stability, any depth, to the youth of today? I answer in the words of Emerson:

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

Vacation School Helps

THE International Association of Daily Vacation Bible Schools, in addition to the useful little Handbook of materials and methods, described in a recent number of THE AMERICAN MISSIONARY, conducts a valuable clearing house service through which it distributes to a special list of workers in this field literature, reports and other material on vacation school work. Leaders engaged in this service will find it of advantage to get on this mailing list. For information address Dr. Thomas S. Evans, Room 1119, 381 Fourth Avenue, New York City.

Vacation Schools Growing

The Clearing House Service of the International Association of Daily Vacation Bible Schools continues to reveal the fact that this movement is rapidly growing. The various denominational Boards are putting out special folders announcing the courses of study which they recommend. Unfortunately, some of these give more evidence of denominational zeal than of adaptation to the religious and mental needs of children, but some of them show signs of real educational standards. A very hopeful sign is the increasing number of training schools and institutes for workers. The Vacation School, on the whole, has laid more stress upon proper training for its teachers than has the average Sunday School.

The International Association has issued a very attractive poster sheet with ten pictures illustrating Vacation School work among the Negroes, the Chinese and the Mexicans in this country, in the Philippines and in Porto Rico, among the Southern Mountaineers, and the immigrants in our cities. This sheet would be helpful in promoting a Vacation School campaign. It may be secured from the Association, Room 1119, 381 Fourth Avenue, New York City.

Another Vacation School Help

The New York State Sunday School Association has issued a pamphlet entitled, "The Vacation Church School," by Rev. W. P. Moody. It contains suggestions on organization and administration, suggestive outlines of daily programs, drills, flag salutes, and names and addresses of the various denominational agencies for the promotion of this work. The

price of this pamphlet is three cents each, $2.50 a hundred. Its practical usefulness is much greater than the price might suggest. It may be ordered from the Association, 80 Howard Street, Albany, New York; or through the office of the Congregational Education Society, 14 Beacon Street, Boston.

Vacation Schools in Chicago

An interesting report is that of the Chicago Council of Religious Education. It shows that the churches of Chicago in 1926 conducted 247 vacation schools, with 27,523 children enrolled and a daily attendance of over seventeen thousand.

The average duration of these schools was twenty-one days, during which each pupil received, on an average, fifty hours of instruction. This is abou the equivalent, so far as teaching hours are con cerned, of three years of the ordinary Sunda School.

The average cost of this work was $150 pe school, $1.37 per child. The denominations havin the largest number of schools and pupils were Presbyterian, 66 schools; Baptist, 44; Methodist, 23 and Congregational, 16.

The total enrollment in our schools was 1,74 with an average attendance of 1,034.

The Council conducts a Standard Training Scho for Vacation School workers during May and trai ing conferences in June.

News From Klamath Falls

TOWARD the end of 1926 the Sunday Schools received from Boston a neat little pamphlet telling about things Congregational Sunday School children could do to make this a "Better

Some of our Sunday Schools made up their mind at that time to make Klamath Falls their "project for 1927. All such will want to know what is hap pening out there now.

PRIMARY CLASS, JUNIORS AND "HI" CLASS, KLAMATH FALLS, OREGON

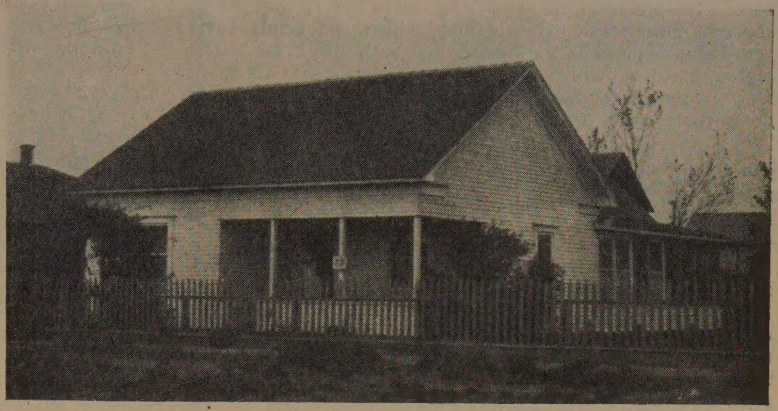
World in 1927." On page 21 of that pamphlet, they were told about Klamath Falls, Oregon, and how much need there was there of a place in which to hold church services and also a Sunday School.

The pastor, Rev. N. F. Cole, is working hard an the Sunday School has grown so much that th dwelling house which they have been obliged to u for a church cannot hold the children. Here is

picture of it. To some of the children in the town any building in which they can meet for Christian worship and teaching means a great deal. Some of them come from homes where there is little to help them to be good. We are afraid to print on these pages the facts about some of those fathers and mothers.

What a fine thing it will be for the next generation to have a building that looks like a church! Is it not even finer for you and your Sunday School to help them to build it? How would the town where you live get along without a church? No church can hold together without a Meeting House and even there in Oregon, near to those forests of fir, cedar and redwood, it costs money to build one. The church and Sunday School at Klamath Falls are getting a new standard for public morals in their neighborhood. They are a part of the great endeavor, "For a Better America." And that interests our Congregational boys and girls.

If you will tell us that you will take a collection this year to help in building a church at Klamath Falls, we will send to you or your Sunday School a share holder's certificate. Write Dr. James Robert Smith, 287 Fourth Avenue, New York, about it.



WHERE THEY WORSHIP NOW

Equipment Needed

BUFORD, Georgia: Large rural parish. Four points. Big territory for pastoral visitation. *Service Car much needed.*

Midland City, Alabama: Large rural parish. Four points. Big territory for pastoral visitation. *Service Car much needed.*

West Florida, Crestview Larger Parish: Great industrial and rural parish. Ten preaching points, under the direction of one pastor, with local help. Many young people. *Service Car an absolute necessity.*

Rev. Edward H. Phillips, Extension Worker for the Gulf States, Oklahoma and Texas, needs the following equipment for his service car: folding organ, victrola, luncheon kit, sleeping outfit including folding cot, mattress, coverings.

Mr. Phillips also needs for his Young People's Summer Conference Camp:

50 steel cots, cost $4.25 each
50 mattresses, $3.00 each
100 blankets
100 sheets
50 pillows
100 pillow cases
100 folding chairs
Dining room equipment, including linen.

The flood conditions have created a greater need for help in the carrying out of the plans in this great extension field. A recent letter from Mr. Phillips says: "I have just returned from a trip to the Refugees' Camps at Opelousas and Lafayette. It is simply awful. The roads were filled with live-stock driven by all sorts of folks in all sorts of clothes. Trucks and cars from as far as Beaumont, Texas, were crowded in everywhere. . . . Our little St. Joseph Sunday School at Palmetto is wiped out. I have been able to trace most of the folks. They are scattered from Opelousas to Plaisance. Few escaped with anything but the clothes they wore. Holy Cross Mission is safe thus far, and the building is being used for housing shelterless folks. Every church, schoolhouse and other public building is in use and there are not enough tents available. There are about 10,000 refugees in Lafayette and as many more in Opelousas. I visited one of the camps for Negroes during a rain. It was terrible. About a hundred men were at work building temporary houses, but fresh breaks were driving the people in so fast that they could not house them. As far as I could see or hear, the Negroes were being given pretty fair treatment.

In the midst of the after effects of the flood Mr. Phillips and his associates are not only helping the needy but going ahead with the plans for the Young People's Summer Conference at New Iberia. As never before it is needed. Mr. Phillips' address is 2026 Anthony Street, New Orleans, Louisiana.

Program Topic—July

"My Country, 'Tis of Thee"

"America seeks no earthly empire built on blood and force. No ambition, no temptation lures her to thought of foreign dominions. The legions which she sends forth are armed not with the sword but with the cross. The higher state to which she seeks allegiance of all mankind is not of human but divine origin. She cherishes no purpose save to merit the favor of Almighty God."
—Calvin Coolidge.

Hymn: "O God, Beneath Thy Guiding Hand."

Scripture: Psalm 44: 1-3: 17-26
Psalm 24: 1-6

Prayer: Thy Kingdom come in the Church.
"O God, we pray for thy church, which is set today amid the perplexities of a changing order, and face to face with a great task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen."
—Rauschenbusch.

Prayer: Thy Kingdom come in the Nation.
"O Lord, strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a and stern enthusiasm for the cause of peace. Teach age nobler methods of matching our strength and n effective ways of giving our life for the flag. Am
—Rauschenbusc

Prayer: Thy Kingdom come in the World.
"O, thou strong Father of all nations, draw all great family together with an increasing sense of common blood and destiny, that peace may come on e at last and thy sun may shed its light rejoicing, o holy brotherhood of peoples. Amen."—Rauschenbusc

Hymn: The Recessional—Kipling.

Brief talks on Pilgrims of Today:
Who are they?
Whence are they?
Kindergarten at Ellis Island.
Houses of worship for new Americans.
"Sojourners as all their fathers were."
Building the great West.
Along the Border.
"The earth is the Lord's and the fullness thereof."
Country Life Communities.
Larger Parish Plan.
Shepherds of the Hills.
"Advancing with the Colors."
Our Negro churches and their ongoing program.

Singing: Negro Spiritual—"I'll Study War No Mo'."

For material for the above program consult THE AMERICAN MISSIONARY and the Church Extension Boards, Fourth Avenue, New York City.

Cooperative Leadership Training Work

MICHIGAN has made a new record in cooperative leadership training during this past season. The Wayne County Council of Religious Education has conducted ten schools meeting one night a week for ten weeks and two community classes. It has also conducted an Extension Lecture course in cooperation with the University of Michigan. Other county councils have done similar work, resulting in a total of eighteen ten-week standard schools and eight one-week intensive type schools. In addition, the various denominational Boards have held schools, the most significant of which was that of the Methodist Board of Sunday Schools in Detroit, with about 600 studer

Over four hundred students were enrolled in interdenominational schools and two hundred a eighty-one credits were awarded. This is fine wo Leadership training lies at the root of success religious education and these cooperative schools making a great contribution. It is a source embarrassment to us that our Educational Soci for lack of the funds with which to increase its st must so often decline the increasing number of vitations to share in this service. Economy a effectiveness both are served by such a pooling of resources of the various communions.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MAY, 1927

Income for May from Investments	$ 5,072.95
Previously acknowledged	41,206.00
	$46,278.95
Received on Principal Account Estate of Daniel Hand	$ 220.00

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legisla of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual ments during the life of the donor or other designated persons. For information write The American Missionary Association.

News in Brief

The Children's Day service for this year, "The riend of the Other Children," proved to be extra-dinarily popular. Judging from the number of quests received, interest in the work of Sunday chool Extension is greatly on the increase.

Over half a million miles was traveled by the 73 voting delegates who attended the National ongregational Council meeting in Omaha. The elegates averaged approximately 1,000 miles each attend the conference. In addition to the voting elegates there were 745 honorary and associate elegates and over 2,000 unregistered visitors.

The church at Claremont, California, is unique that it is absolutely the only church in the com-unity. Its membership is over 1,000 and 36 com-unions or denominations are represented in its nstituency. Dr. Stauffacher is moderator of e Los Angeles Association of Congregational urches.

The insistent demand for some publication de-ted to the interests of rural ministers has brought out the publication of "The Country Life Bulle-." Two issues have appeared and been sent to a ailing list of seven hundred. The material has to with field technic, programs, rural achievements, d so forth. The last issue was unusually attrac-ve and the reception accorded it has been cordial.

The following statement of Rev. John Braun, stor of Mt. Zion Church, Norfolk, Nebraska, is ost encouraging and optimistic in its note: Mt. ion closed the year with all bills paid. A large mber of children and young people at the Sunday orning services is perhaps the most notable ature of the work. Easter Sunday eight young ople were received into membership.

The special feature of the June issue of *hristian Education* is the statistical report on urch affiliations, both faculty and student, in the te universities, colleges and normal schools, fur-shed by Dr. O. D. Foster, assisted by Miss Helen ughes. This is the most comprehensive exhibit of subject ever presented and represents a vast penditure of time and labor. While all such ta must be used with caution and deductions wn only as clearly justified, the tabulations are ieved to be approximately correct and to present icture well worth careful study. Reprints of the les will be available at a nominal price.

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Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

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The Congregationalist

14 Beacon St., Boston, Mass.

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The Book Shelf

CONGREGATIONALISM. *By W. B. Selbie, D.D. George H. Doran Company, pp.* 199. $2.00.

It would not be easy to find an author more competent to speak for Congregationalism in the series of "The Faiths," edited by L. P. Jacks, than the distinguished principal of Mansfield College, Oxford. He has, as one would expect, done an admirable piece of work.

It is good for us of the Pilgrim faith and order to know who we are, whence we come and what we stand for. We should be familiar not only with the oft-repeated story of the Mayflower and her men and of early New England but with the situation, political, ecclesiastical and spiritual in the mother country which produced such men and out of which such movements sprang—all this our author has clearly and concisely set down. From his pages we learn what a devout and earnest folk were those pioneers of Congregationalism, how intelligent and broad-minded, of what heroic spirit and steadfast faith. We hear of all they suffered for that faith's sake, of privations, persecutions, exiles and martyrdom. We follow Congregational history on both sides of the water down through the centuries, are introduced to some of its greatest leaders, the principles for which it has stood and the mighty movements it has set on foot through these eventful years. It is a great story. We are moved as we lay it down with a glow of pride in all that our fathers have been and done and at the same time with an ardent hope that Congregationalists of the present and future may not fall behind those of the past but that we may prove worthy of our heroic ancestry.

VILLAGE COMMUNITIES. *By Edmund de S. Brunner. pp.* 244. $2.25.

The Institute of Social and Religious Research, of New York, which for more than three years has been making an exhaustive study in the sociologically neglected field of the American village, gathering information of great value to churches and church people, concludes its series of reports of the survey findings by the publication of this volume, a non-technical summary of the outstanding results of the entire study written by Dr. Edmund de S. Brunner.

The church was studied in one hundred and forty agricultural village communities, and this study was important, the author points out, "because of the number of churches, the total being fourteen hundred, no other institution approaching the church in frequency; because of the capital involved, over $12,500,000; because of the cost of upkeep, approximately $2,000,000 annually; and because of social cleavage which in villages often becomes more marked where there are many churches.

"The survey sought to answer such questions as: What sort of an institution is the village church? How well does it reach the various age, sex and locality groups in the village and its community? What is the extent, and what the results, of so-called 'overchurching?' What is the status of the movement for uniting churches in rural communities?"

This final report by the Institute will give the general reader an understanding of the important part in the life of the country played by twelve million people living in eighteen thousand villages, each of which constitutes, as it were, a miniature metropolis for the surrounding agricultural community. The study reveals that the village is more and more coming to serve the adjacent countryside—commercially, socially, educationally, medically and religiously.

Included in the volume are descriptions of eight individual villages which provide concrete illustrations of many of the more important points disclosed in the study.

WINTERWISE. *By Zeph Humphrey. E. P. Dutton.* 242. $2.50.

A book of sweetness, light a consolation. It thrills to the auste splendor of the New England winte it sparkles with merry humor; gives one a whimsical interest in t personality of cats and dogs; it a preciates the high qualities of simp neighborly country folks; it tells the delights of uninterrupted leisu brim full of congenial work in de companionship, the best of books f company, while beauty, poured c from the skies over mountain a forest, is looking in at every windo Here also are words of reverent w dom touching the great things of G and man.

We are most grateful to the la and her Christopher not only for a mission to their lovely winter ho but for the open door to hearts which perpetual summer abides.

THE ADMIRAL AND OTHER *By Peggy Temple. E. P. Dutt pp.* 138. $1.50.

It is the commonest thing in t world for children of bookish hous holds, fond of reading and wi inevitable literary ambitions, to ma attempts at authorship while still their tender years. Miss Peg Temple differs from other juven authors in that she has carried h undertaking to a finish and at t age of twelve has actually produce book that reputable publishers ha thought worth printing.

The little story, though chiefly markable for its author's youthf ness, has genuine humor, sparkle a sprightliness of a childish order a is amusing because of its qua mixture of simplicity and would- sophistication.

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Rates Upon Application